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The Indiana Jewish

POST-OPINION

Celebrate '90

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Temple Israel of West Palm Beach, FL, has a new chuppah that was nearly three years in the making. The new wedding canopy is 6 feet by 6 feet and is sewn with eight different kinds of wool, silk, cotton and metallic threads, containing more than 900,000 stitches and 2,250 beads and pearls. It is colored by 50 different hues, more than seven times the number found in the rainbow. Joan Lustig spent eight months drawing the design for the chuppah, then enlarged it eight times and transferred it to a needlepoint canvas. Marilyn Cohen

designed the stitchery and coordinated the group of 14 women — seven from the temple and seven from the local Hibiscus chapter of the Embroidery Guild of America — who labored 23 months to complete the work. Marion MacDonald, a member of the embroiderers' guild, estimated the value of the chuppah at almost \$52,000. She said she calculated the figure based on a price of \$10 per square inch. "That is the price that needlepoints of famous masters are fetching in California," she said.

Orchestra is magnet for Soviet Jewish cellists

By SARAH BAKER

Ten of the 88 members of the Indianapolis Symphony Orchestra are Jewish, and one of every three cellists is a Jewish immigrant.

Arkady Orlovsky, principal cellist, silently practiced his solo in the Kaiser Waltz as the conductor spoke with the woodwinds during an associate conductor's rehearsal on Friday, Dec. 8.

"Your solo is very beautiful, principal cellist. Add more sound," the conductor suggested.

Orlovsky nodded in agreement, and when playing his solo again, the arm of his white sweater moved back

and forth as his left fingers moved over the strings. Bum-dah, bum-dah, his right arm pulled constantly back with extended elbow until the piece altered, and he sawed savagely as if to cut through the strings.

After the rehearsal, Mark Maryanovsky and Ingrid Fischer Bellman led the way backstage to discuss their lives as Jewish immigrant musicians.

"My teachers didn't want me to continue the piano," said Maryanovsky who began studying at age four in Riga. "They told me I had no ear for music."

"Oh, come on!" interjected Bellman.

"It's true. They told me I was not a music person and kicked me out of school. My father, a pianist, argued that he knew I could play an instrument. He said there were too many pianists and that I should choose another instrument. We went to the symphony orchestra, and I decided to play the cello," he said.

"I remember one of the first times I played with the Indianapolis Symphony Orchestra. We were working on Scheherazade (Rimsky-Korsakov), and I was thinking of something else. On Arkady's solo, I joined in. Arkady joked that I had barely started working and I was trying to steal his job," said Maryanovsky.

Orlovsky from Leningrad remembered his first experience with the orchestra as being his audition for principal cellist in 1978. "My English was so poor that when they told me the results, I didn't know what they were saying — if I got it or not."

The Indianapolis Hebrew Congregation invited Bellman to play Kol Nidre while she was still a student in Bloomington. "The corn fields on the drive to Indianapolis inspired me," commented Bellman who a year later in 1978 began playing with the Indianapolis Symphony Orchestra. "I was young and idealistic at the time, and at 22, I was exhilarated and concerned about fitting in."

Bellman, who in 1959 at age four moved from Rumania to Israel, came to the United States in 1976 for further study with Janos Starker.

Maryanovsky left the Soviet Union as a citizen when he realized he would never leave

it as a cellist.

"I was in a string quartet, and two weeks before we were to go to Czechoslovakia, I was replaced because I had a very distant relative in Israel. I hated the idea that I would live my whole life in Russia and would never leave on tour. I had a choice to stay in Germany or France, but everybody has a dream of going to America," said Maryanovsky.

"It is harder to immigrate to Europe," commented Bellman.

"That's true," agreed Maryanovsky. "America is the only place an immigrant can feel 100 percent at home. I have musician friends in Germany. They say they speak German perfectly, but their passports explain they weren't born in Germany. They are second class citizens and they feel it."

"An immigrant can absorb more easily in America because of the mix of cultures. Traditionally, the US has more opportunities especially for musicians," added Orlovsky.

"Even in America, all your life is torn when your formative years are in a different country," said Bellman. "I spent 19 years out of America, and it is only now with my three-year-old daughter, Lilly Agnus, that I am making up this time. With her, I learn the children's poems, and now I am bridging the gap. I feel closer to the culture since having my daughter."

"You've got to keep busy," said Maryanovsky who feels he was closer to cultural events in Russia. To broaden his horizons he owns a stereo shop, Hi-End Audio in Broad Ripple.

"If you have not so much to do, you find something else."

Orlovsky agreed. He and his wife, Tamara, a pianist, manage a chamber music se-

ries. Four times a year they invite 70 people to their home for the series.

"This is an example of doing something when you set your mind to it and there is no government stopping you. I appreciate the feeling that I can basically do what I want. It's not necessary to ask permission to do something. I can travel without restrictions and my eyes and ears opened when I came to the US. In 1978, there was much more information about what is happening in the Soviet Union and in the world than what I had access to in Russia at the time."

According to Maryanovsky, much has changed since Glastnost and Perestroika. He visited the Soviet Union a year ago, and believes that although economically, the Soviet Union is worse since he left it in 1977, politically, the climate is much more open.

"When I left the country, I was almost certain that I would never see my family again. My visit was something I couldn't have dreamed of even a year before it happened. Two years ago when my mother-in-law died, we weren't allowed to return for the funeral. Now we can just buy a ticket and go," said Maryanovsky.

Orlovsky left under the same condition of not seeing his relatives again. Now he hopes to visit soon.

Orlovsky also hopes that the Jewish community in Indianapolis will become more involved in cultural events. "Old world Judaism always supported art. Art is my business, but I also wish to cultivate an understanding of how important art is for everyday life. It shouldn't be limited to a concert twice a year. It's not just entertainment. It's a great

Continued on page 6



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Lubavitch rabbi a missionary in Indiana

By SARAH BAKER

Rabbi Abraham Grossbaum and his family are the only Indiana residents who keep to a Lubavitch lifestyle.

"There may be others who are as observant or even more observant, but I'm confident we're the only ones following the Lubavitch lifestyle," Grossbaum said.

However, approximately 1,000 people in the state are not Lubavitch-oriented but feel what the Lubavitch do for Indiana's Jewish community is important enough to support financially, Grossbaum said.

The Lubavitch are generally deemed good guys in black hats, a branch of Chasidim led by Rabbi Menachem Mendel Schneerson. They are known for spreading good deeds among the non-Orthodox.

"The Lubavitch of Indiana is entirely locally funded. We receive nothing from New York," said Grossbaum who directs the Lubavitch succahmobile and a bakery experience for children to handmake matzah. Other responsibilities include blowing the shofar for in-



Rabbi Avi Grossbaum validates on Rosh Hashannah and acting as visiting chaplain to Jewish prisoners at the federal penitentiary and patients at local hospitals.

Before Grossbaum and his wife, Nini, moved to Indianapolis in 1981, they were offered the option of joining an existing organization to supplement its staff.

"We knew we wanted to work with an outreach program. However, being young and idealistic, we felt we wanted to pioneer a new area," said Grossbaum.

The pioneering continues. Since the Grossbaums' arrival in Indianapolis, they have sporadically worked with students at Indiana

University in Bloomington.

"The college campus is the most important place to be in terms of young men and women beginning adult life with a need for guidance. It was just a question of having the wherewithal," said Grossbaum.

Although Grossbaum hopes to have a full-time rabbi present on campus sometime in the future, he consistently visits the campus two to three times a week including every first and third Shabbat.

The Lubavitch has a very distinct outreach activity which includes Chabad houses. No Hasidic umbrella group exists. Rather, each of the several dozen Hasidic groups named for the towns in which the groups developed are autonomous. One distinct trait of the Lubavitch is the group's pro-Zionist outlook, said Grossbaum.

Grossbaum believes if a rabbi were always at the Chabad house, there would be much greater participation. He stated he is not concerned with numbers and that for a shabbat dinner

one to two dozen people may come by.

"While there's no question that the Lubavitch perspective is traditional Orthodox, and when we serve food, it's kosher, there's no demand made on the individual. Some will want to form a study group. Some will ask for help with a mezuzah on a door or koshering a kitchen. Some will just enjoy the company at Friday night services, and that's fine. You don't have to be Orthodox to belong," the rabbi emphasized.

"I like to think that a meal at the Chabad house brings out a family feeling. It isn't an institution. Our four girls (Chanie, 8, Terry, 6, Miriam, 4, and Sara Aliza, 2) interact very well with the students. Ever

since I can remember a Friday night dinner was gefilte fish, salads, chicken, soup with matzah balls and parve ice cream for dessert. During dinner, we discuss Torah and current events and whatever else may enter the conversation," said Grossbaum.

The students' and other community members' welcoming manner eased the Grossbaums' transition from their Lubavitch New York community to the slower Midwest Jewish community.

"It was difficult at first. We were strangers in the new land, and we still miss the New York community that we don't have here, but we're delighted with Indianapolis and now consider ourselves Hoosiers," said Grossbaum.

Choirs to sing Handel work

Rehearsals began Thursday, Dec. 14 for a combined choir to sing George Frideric Handel's masterwork, "Israel in Egypt."

The Performance Sunday, March 4 will include the Indi-

anapolis Hebrew Congregation congregational choir and several other north side choirs and Butler University singers.

For IHC, Cantor Janice Roger is directing the singers.

Poet Bonnie Maurer wins award

Poet Bonnie Maurer was awarded \$5,000 by the Arts Council of Indianapolis in recognition of her work.


Maurer previously has won awards from the Indiana

Arts Commission and the Bloomington Area Arts Council. She has served as a creative writing specialist in the statewide Artist-in-Education/Visiting Artist program and as

a teacher of creative writing, literature, composition and English as a second language for Indiana University and Indiana University-Purdue University at Indianapolis.

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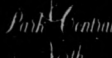
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By GISELA WEISZ

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IN THE FAMILY: A warm-hearted surprise party took place on Dec. 10 at the Em-



bassy Suites North Hotel. To celebrate Ann Lande's 60th birthday, her husband, Al, and her three sons, Phil, Jerry and Paul, invited about a hundred of her friends to spend the evening with the family.

Ann expressed her surprise and joy at the microphone. She told the crowd Al was "...the best thing that ever happened to me..." Al's voice

was quavering when he said that evil forces wanted to erase the name of Lande from the surface of the earth, but he — the last of the Landes — was blessed with three new Landes, his sons; for whom he thanks Ann...

Attending the dinner party were Rita and Meyer Becker, Bernice and Lew Benjamin, Julie Burford, Renee and Jerry Bergstein, Helen and Ralph Bloom, Muriel and Milton Bluestein, Ann and Julius Bryan, Sue and Chuck Butcher, Sue Calderon, Yvonne and John Clayton, Audrey and David Cohen, Fran and Dave Coraz, Rosie and Paul Csillag, Katie and Joe Csillag, Sherrie Davis, Jack Dubow, Fern and Morris Frankovitz of Miami Beach; Sandy Frankovitz, Eleanor and LaMar Gelman, Al Gerson and friend Jan; Bev and Sam Glazier, John Herman, Loretta and Michael Hirsch,

Sandy and Bernie Horwitz, Bea and Al Kay, Chicago; Mancie Klopfer, Beth, Jerry and Jennifer Lande, Paul Lande, Cheryl, Phil, Jeremy and Daniel Lande, Mae and Maurice Levin, Zelda Lovinger, Rose and Morris Raff, Pam and Drew Rickert, Sarah and Sidney Sakowitz, Jennie and Al Samberg, June and Jerry Schlossberg, Anne Schuchman, Shirlee Schuchman, Dee and Sanford Schwartz, Rosalie and Ralph Segall, Rose and Don Siegel, Irene and Nate Solomon, Alex Star, Carolyn and Sol Stein, Carol and Jerry Steinfeld, Paul Steinmetz, Gabby and Jerome Tamler, Gisela and Zoltan Weisz and Mary Willem.

DOUBLE CELEBRATION: Congratulations to Ethel and Harry Marcus, who became grandparents again on Nov. 29. Frances Elyse, a girl, was born to their son, Jerome, and his wife, Beverly Marcus, in Dallas. David Scott, 3, and Richard Lawrence, year old, are the baby's older siblings. The maternal grandparents are Marian and Allan Magilow, Dallas. The Indianapolis Marcuses are planning a visit to Texas to see their new granddaughter and also celebrate the 50th wedding anniversary of the Magilows. Congratulations to all!

NEW AMERICAN: Alan Haim Gurevich was born on Nov. 29, to Marina and Alexander Gurevich. At the bris — a week later at the Gurevich home — the ritual circumcision was performed by Michael Aronson. Sondek was the infant's grandfather, Natan Voldman. Cantor Janice Roger assisted the service.

Those attending the simcha included Alan's maternal grandparents, Rachel and Natan Voldman, great-grandparents Luba and Leyb Voldman of Indianapolis, and Lucie Erenberg, paternal grandmother, who came from New York. Also in attendance were Arkady Marochnik of New York; Mike Blain, Phil, Martin and Gabriel Froymovich, Ida and Gerhard Oakley, Cheryl and Karen Ratzman, Lazar Ringo, Galya and Vladimir Taubin and others.

Alan Haim has an older brother, Gabriel. His paternal

grandfather, Abram Gurevich resides in Moscow, USSR. Marina came to Indianapolis from Kiev and Alexander from Moscow.

TOURING WITH MICKEY: In December, Gigi, Benton and Rachel Marks met with Benton's brother and his wife, Bobby and Daniel Marks and the two families visited Florida's Disney World together.

BABY: Nancy and Ivan Chalfie were in Toronto for 10 days. They visited their new granddaughter, born on Nov. 7, Alyssa Scheid, daughter of Diana and Dr. Kevin Scheid. Kyle, 2, and Ryan, 4, are the older children in the family.

Great-grandparents are Ruth and Herman Chalfie, Indianapolis.

Congratulations!

IT IS THE SEASON: For the Thanksgiving holiday in

Etz Chaim offers feast

Among the season's Hanukkah delights will be a shabbat-Hanukkah celebration on Erev Hanukkah at 7 p.m. Friday, Dec. 22, at Etz Chaim

IHC to open Hanukkah festively

Hanukkah doings at Indianapolis Hebrew Congregation will include a 5-7:30 program of activities for "children of all ages" Saturday, Dec. 23.

The temple will provide latkes, drinks and dessert and

Livia and Bradley Klain's home were Susanne and Joe Berkovitz, Coral Springs, Fla., with their sons, Steven, Neil and Marc. The Berkovitzes had a chance to attend the football game, in which the Klain's son — David — played noseguard for Carmel High School at the Hoosier Dome. Carmel won the game and, with it, the state championship.


Also at the Thanksgiving dinner at the Klains, Livia, Bradley, Jodi and David, were Chiquita, Howard, Shana, Clair and Margot Brummer, Rick Castor, Ruth and Uri Joffe, Blanche Klain, Jody Maltenfort, Sharon, Barry, Michael and Wendy Wallack.

SCRATCH, SCRATCH: David Klain seems to have a lucky streak, because beside winning the state championship, while he was recently in Florida, he bought one lottery ticket, for \$1 — and with that one ticket he won 500 additional Florida lottery tickets.

Congregation.

The event will feature home-cooked dinner and Hanukkah festivities. For reservations, call 257-3868.

an after-dinner musical program by Joan Rapkin, all at no charge, but requiring reservations so enough latkes can be made. Activities will include crafts, a movie, decorations, a Hanukkah quiz and songs.



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NORM Weisman

Flash! Chuckles. Xmas is the time of the year when Santa Claus comes around with a bag, and leaves dad holding it... and... a politician will stand on his record but he won't be able to stand on anything, until he gets his foot out of his mouth... and... he bought her an electric typewriter and now he's trying to find a chair to match... and... he: "Just because your next door neighbor has the same dress as you have, why do you have to buy a new one?" She: "It's cheaper than moving... and... the fellow received a call from the Internal Revenue Service and was told to come down and bring his records. So he did. He brought his Frank Sinatra and Barbara Streisand records.

Flash! Mazel Tov to Lou and Pauline Kaseff, who will celebrate their "50th" anniversary on Dec. 24. To mark this special event, son Larry and Rochetta and family in Indy., and daughter Jerry and Roger Smith and sons from Northbrook, Ill., are sending mom and dad on the Pacific Princess (love boat) for a week of cruising. Congrats Lou and Pauline.

Flash! At a lovely birthday party, for family members only, George and Sadie Frank celebrated their 90th natal days. George's birthday is in December and Sadie's in February. All the family gathered at the Broadmoor a few Sundays ago, with many from out of state, to sing happy birthday to these two beautiful people. Congrats George and Sadie.

Flash! A tee hee. A Park Avenue doctor who sends out overdue statements, has a sticker on them, "long time no fee."

Flash! December-birthday bashes. Marcia Levin celebrated her birthday with many good friends and family members on Saturday, Dec. 9 at the Broadmoor. It was a delightful luncheon and all the gals enjoyed. Happy birthday, Marcia... hosting a birthday party for Arnie Goldberg's 50th were wife Diane and children Lori and Amy. Friends and family gathered at the Sheraton Martin House on Sunday, Dec. 17 to celebrate with Arnie. Happy birthday, Arnie... Hostesses Flora Rammelsberg and Ruth Chalfie celebrated happy birthdays for sisters Horty Cohen, Joan Fisher and Phyllis Efromysson. It was a lovely luncheon at the Keystone Grill on Saturday, Dec. 10th. Happy birthday Phyllis, Joan and Horty.

Flash! Mazel Tov to Helen and Joe Engleberg who will be celebrating their "50" anniversary soon. A lovely party was held last Saturday evening at Broadmoor, given by several good friends, to honor Helen and Joe. Happy anniversary to a couple of swell people, Joe and Helen. (Reminds me) an unmarried gal said to her mother, "Mom, what can I give Charles? He simply has everything." "Encouragement," said mama, "encouragement."

Flash! Daffynitions. (Church) — if absence makes the heart grow fonder, then a lot of people certainly love their church.

(Chiropractor, — a man who gets paid for what another man would get slapped for. (Cigar) — The man who says his cigars are the best thing out may be telling the truth. (Housework) when it comes

to housework, some women like to do nothing better. (Immoral school) — a school that has no principal and no class. (Burlesque Girl) one whose clothes are so designed that she is seen in the best places.

Flash! The NFL (not for ladies) Men's Club special luncheon meeting last Wednesday, at which the ladies were invited, was terrific. Besides the delicious lunch, the entertainment was great. The Noblesville Senior Citizen Singers, both men and women, sang, danced, played the accordion, and won a standing ovation from the audience. Directed by Vera Hick, who plays a superb piano, this group of "youngsters" won the hearts of the members. Come back again, you all... Flash! Love this. Question: "How long did Cain hate his brother?" "As long as he was 'Abel'."

Flash! The City of Hope will have their Chanukah meeting at the Broadmoor on Wednesday evening, Dec. 27. You can enjoy Broadmoor's delicious buffet by coming at 6 p.m. and the meeting will start at 8 p.m. Call Bennie Bornstein at 251-9614 for more info and to make reservations. Oh yes, "latkes" will be on the menu.

Flash! Celebrating a wonderful 30 happy birthday on Sunday, Dec. 10, was Dori Bluestein. Hosting this delightful luncheon were Karen Hene, Blayne Levin, Bridget Kosene, Patty Goodman and Cassie Bluestein. Happy birthday, Dori.

Flash! Surprise. Surprise. So, Anna Lee Lande — they gotcha. And it was a lovely birthday dinner party at the Embassy Suites, on Sunday, Dec. 10, given by her husband Alex. Family and friends celebrated with Anna Lee and it will be a birthday party to remember always. Happy Birthday, Anna Lee.

Flash! Congrats to Paul Goldstein, who will celebrate his 75th birthday on xmas. day. Paul is still working at Shane Jewelry, where he has been for over 30 years. Paul and his charming wife Jean, celebrated their 55th anniversary last Thanksgiving Day! Many more happy birthdays, Paul.

Flash! JCC Handicapped Service Developmentally Disabled Group will hold their Hanukkah party on Sunday Afternoon, 2pm-4pm. Dec. 24 at the center. Be sure to attend and enjoy... Flash! Norm's philosophy of the

week. Science may never come up with a better office communication than the coffee break.

Flash! "How did you get that black eye?" "I was

dating a girl last night and we were dancing together, in her den, while the radio was on. Then her dad walked in — and the guy is deaf.

Lubavitch present festive Hanukkah

The Lubavitch of Indiana will co-sponsor with the Center a Grand Chanukah Rally from 2 to 4 p.m. Sunday, Dec.

24 at the Center.

The activities include games, food, dancing, singing, crafts and surprises.

Hanukkah feast at B'nai Torah

The B'nai Torah Sisterhood will present a Hanukkah dinner at 5:45 p.m. Sunday, Dec. 24.

There will be fun and prizes for adults and children, with menorahs aglow.

'Judas Macabeus' set for Hanukkah

The classic music radio station WSYW, in celebration of Chanukah, will present a special performance of "Judas Macabeus" by George Frederick Handel 9 to 11 p.m. Thursday, Dec. 21.

The oratorio describes the exploits of the Jewish deliverer as recorded in the first book of Maccabees and the

12th book of Josephus's "Antiquities of the Jews."

The classical concert was first performed at Covent Garden, London, on April 1, 1747.

The WSYW broadcast is sponsored by J.B. Cohen Realty Corp. and Woodmont Luxury Condominiums.

A special shabbat dinner and service for college age students and their parents will be held, starting with the service, at 5:45 p.m. Friday, Dec. 29 at Indianapolis Hebrew Congregation.

High school seniors and their parents also are especially invited.

For details, call Rabbi Bradd Boxman's study at 255-6647.

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Myron Kirsch, 59, aided drama, children

Myron "Mike" Kirsch, 59, of Carmel, died Monday after a life in which he distinguished himself by his generous and spirited participation in community and religious activities.

Services for him were Wednesday in Indianapolis Hebrew Congregation, of which he was a member and former vice president of its Temple Brotherhood.

A 1951 graduate of Butler University, Mr. Kirsch was a charter member and co-founder of the Sigma Alpha Mu fraternity chapter at Butler.

He was a founder of the Butler dramatics department in 1951 and a co-founder of Theater-in-the Woods in 1958.

Mr. Kirsch also coached Little League sports for more than 30 years.

Mr. Kirsch had been presi-

dent of Lexington Leasing Corp. since 1978. Before that, he was vice president of Indiana Finance Co. from 1953 until the company was sold in 1978.

He was vice president of the Indianapolis Howard Johnson Motor Lodges and was a land developer with K.S.N. Development Co. He was co-developer in 1965 of North Hampton Village Apartments.

Mr. Kirsch was the widower of Jacqueline Stolkin Kirsch.

Survivors include his wife, Julie Ann Flory Kirsch; sons, Steven, Joel, Robert and Michael Kirsch; daughters, Jill Ellen Freeman and Caroline Elizabeth and Jessica Katherine Kirsch; mother, Betty "Baske" Kirsch; sister, Phyllis Maxwell, and six grandchildren.

of directors of Roanoke Arthritis Foundation and the Thursday Morning Music Club.

Survivors are her husband, Dr. Herbert F. Sudranski; sons, Charles E. and Richard L. Sudranski; daughter, Ellen Friedman; sister, Henriette Rosenak, and 12 grandchildren.

Symphony

Continued from page 2

part of our heritage," said Orlovsky who believes today there is much more culture in Indianapolis than when he first arrived to the city. "I am happy to be a part of progress here," said Orlovsky who never considered any other profession.

Maryanovsky, however, thought if he weren't playing the cello, he would want to do one of two things. "I would want to be a photo reporter and fly all over the world making pictures and reporting things, or I would want to be a race car driver."

"You almost succeed," Bellman joked about Maryanovsky's driving.

Bellman considered medical school or a profession linking her to people of many cultures because of her own experiences "in a dual culture."

This winter, Bellman learned that although she understands cultural differences, she must help her daughter develop a Jewish identity. "I had to counteract Christmas for her. The US, more than Europe, inflates the values of holidays by celebrating them a month in advance. Lilly didn't understand why we couldn't have something pretty like a Christmas tree in our house. I explained that the trees were happier outside, and we could enjoy them there. I also practiced celebrating Hanukkah with her. It was important to show her the beautiful things of Hanukkah so she understands that we don't have to celebrate lavishly to capture the sense of beauty and uniqueness of a tradition."

Neither Orlovsky nor Maryanovsky come from religious families.

"I'm a Jew, and I'm proud of it," said Orlovsky. "But it is not the tradition in Russia to be religious. It's unfortunate."

Bellman grew up in a traditional family but acknowledged she has trouble with the different divisions in America. Reform, Conservative, Reconstructionist and Orthodox are concepts limited to US Jewry.

"With my daughter, I see that the role of the family is

important to introduce the concept of religion. I'm very happy with my concept of Judaism, but I arrived at it after 30 years

I have solved my identity problem but cannot solve my daughter's in what took me many years of learning and developing an understanding of religion. If one's faith is more inquisitive than taking what we are presented and accepting it without question, we develop our own understanding of Judaism," said Bellman.

Harry B. Stein, 72, operated grocery store

Harry B. Stein, a former president of Beth-El Zedeck Congregation, died suddenly Sunday. He was 72 years old and had operated a grocery store until retiring in 1969.

He was active in many community organizations.

He is survived by his wife, Rosaleah Draizar Stein; three daughters, Mrs. Avrum Herman, Mrs. Robert Frank, South Bend and Mrs. Aaron Rosenberg, Waterford, Ct; a son, Arthur Stein, New York City; mother, Mrs. Esther Stein; two brothers, Nathan Stein and Max Stein, Jacksonville, Fla., and eight grandchildren.

Rabbi Dennis Sasso



Harry B. Stein

conducted funeral services Tuesday at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Beth-El Zedeck Cemetery North.

Dorothy Sudranski, 77, former Indy resident

Dorothy B. Sudranski, 77, of Roanoke, Va., formerly of Indianapolis, died Wednesday, Dec. 13.

Services were 10:30 a.m. Sunday in Oakley's South Chapel, Roanoke.

A member of Temple Emanuel, Mrs. Sudranski was past president of the Roanoke Academy of Medicine Auxiliary. She served on the boards

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People from at least 14 states gathered Friday and Saturday at Indianapolis Hebrew Congregation in a communion reunion of the former classes of Rabbi Maurice Davis.

Rabbi Davis graced the gathering with a Saturday morning sermon and led a workshop in the afternoon.

Davis, now retired, continues to write a weekly column for the P-O and to help people deprogram youngsters who have been caught up in cults.

The weekend included a reunion luncheon and a Saturday night dinner-dance.



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Centrist Orthodoxy's dilemma

The charge by Rabbi Morris Sherer that Yeshiva University is consorting with Reform in last week's first page is hardly new. The accusation has been echoed through the Orthodox community for many years and now is coming to a climax.

Rabbi Norman Lamm, president since 1976, is accused of playing footsie with Reform, which is totally inaccurate, while it is true that he is an Orthodox centrist, which differentiates his position from that of the Agudah, which Rabbi Sherer heads.

The problem is that Rabbi Lamm feels that he cannot defend his position, that to do so would alienate not only many Yeshiva U. supporters but would split the faculty, a number of whom recently signed a paper opposing "centrist Judaism," which is an accurate definition of the position of not only Rabbi Lamm, but of mainstream Orthodoxy in the U.S.

Rabbi Emanuel Rackman in a recent column in The Jewish Week came out bluntly with the statement that "Perhaps the more authentic views of the tradition are to be found in the ranks of the modern or centrist Orthodox who are not as visible or as vocal as others."

Rabbi Lamm's views are hardly new. As long ago as 10 or 15 years in a major address to the General Assembly of the Council of Jewish Federations he had outlined an Orthodoxy that thrived in the modern world without yielding any principles.

Up until now the opponents of centrist Orthodoxy have had the field all to themselves. It is time for the centrist Orthodox to join the battle. The centrist Orthodox fail to realize that they have the support of the vast majority of American Orthodox Jewry, and once they fly their flag, the ultra-Orthodox will be forced to recognize that fact. But in refusing to join the fray, the centrist Orthodox leave the field to those who would move Judaism back to the shtetl, to an environment not only long gone but also never to be retrieved no matter what brand of Judaism is espoused.

Jews good; blamed for everything

By HY WHITE

BOYNTON BEACH, FL — An anti-Semitic movie has triggered a local man into organizing a group called "The Golden Rule Society" to alert Jewish communities to its danger. The organizer is Melvin Cohen, a retired broadcasting engineer.

Cohen said a Christian friend in Oregon sent him a copy of the film, "Other Israel: Our Duty and Our Dilemma," which had been presented to a Methodist church function in his home town.

The film disturbed Cohen, more so by the report that hundreds of copies had been distributed and are being shown in the West. As a result he organized his society to alert Jewish communities of its danger.

According to Cohen's re-

port on the one-hour film is narrated by a persuasive young man, Ted Pike, the son of a wealthy California family, and begins in so subtle a manner that it is momentarily disarming. The narrator says, "We must not give the impression that we do not like Jews; we must be careful not to blame the many for the sins of the few. There have been good Jews like Maimonides, Albert Einstein, David Ben-Gurion."

Then, following this "sweet talk," he launches into a vicious attack on the Jews, saying the Talmud sanctions "permissive rape, sexual intercourse by adult Jewish males with boys and young girls and other forms of sexual perversions." He blames the Jews for all the present turmoil in the world.

We first met the Lester Gersons at the board meetings of the American Association for Ethiopian Jews. Then we met them whenever there was a national convention in New Orleans and we have been their guest at dinner in their home. They were an engaging couple and together had visited Ethiopia at least twice to our knowledge to offer what aid they could to the Falasha. You probably read of Lester's death in last week's P.O. He never let us drive to the airport and whatever time of the day or night it was, he would drive us there.

He was a past president of his congregation and of course a strong Zionist. If we are correct the congregation was Orthodox, but only a few years ago shifted to Conservative.

Now Sylvia is our food columnist in combination with Mildred Covert and we're confident you cooks have appreciated the recipes they've provided. They are authors of a cook book which has had wide distribution.

We had known that Mrs. Ella Brachman of Ft. Worth was dangerously ill when in a recent chair we noted that Louis Barnett was one we missed at the recent G.A. of the Council of Jewish Federations at Cincinnati. He dropped us a line to explain that his mother-in-law, Ella Brachman, who was 95 years old, was quite ill and consequently he and Madolyn missed the first G.A. in a long time.

Also I had met Leon Brachman some years ago. He was ordained at the Jewish Theological Seminary, but whether he ever held a pulpit, we don't recall.

She must have been a remarkable person. She was a Beren, and several of the departments at Yeshiva University were endowed by the Berens. The family was in oil and thereby hangs a tale.

We believe the family moved to the oil fields from a small Ohio town when the oil wells in that territory became depleted. Some went to Tulsa and some to Texas, and one day an enterprising author may write a best-seller about the Jewish families who made it big in oil and never lost their devotion to Judaism.

Publishing The P-O has its ups and downs, and not too often is a paper as independent as ours on the up side, but last week while working late, we received a call that warrants a place in the history of The P-O. As it turned out it was from Cheryl Sokol of Akron, Oh., who as it turned out is past chairman of that city's Women's Division of the Federation, while Mr. Sokol held that post for the men. He also is president of the Day School.

So what was so important about that call. Mrs. Sokol was entering 10 subscriptions to the P-O. New subscribers are not that unusual to any Jewish paper, but the 10 may be setting some kind of a record.

Excited about the windfall, we asked a few more questions and learned that Mr. and Mrs. Sokol both attended Ohio State University, that they met when she was 14 and he 17, and that they (or he) operate a furniture store. Their son, Brian, is a senior at Ohio State and daughter, Maila, a freshman. They also have a 14-year-old at home. Brian was an international president of United Synagogue Youth.

We'd love to meet the family, which could take place next year at the G.A. of the CJF in San Francisco. We and the Sokols were at the Cincinnati G.A. but obviously did not make contact, although they have been subscribers for some years.

We promise any reader that sends in multiple subscriptions a writeup in this "chair".

Zionism is racism still stands — Soviets say

UNITED NATIONS — In an unexpected move, the Soviet Union said here that it would oppose any effort to repeal the UN resolution equating Zionism with

racism. The declaration was made by Deputy Foreign Minister Vladimir F. Petrovsky at a news conference. He said that trying to repeal the resolution, which

was passed in 1975, would "bring a confrontation which goes far beyond the Middle East and would have a negative effect on the whole state of the UN."

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Holocaust survivors richer, healthier

Why Shimon Peres is taking four billionaires to Moscow

JERUSALEM — The view that Jews are powerful in the domain of commercial activity and dominate the press of the world, which was the thinking of Cardinal Glomp when he made his anti-Semitic statement and even of Lech Walesa when he addressed the Conference of Presidents of Major American Jewish Organizations may be playing a role in the warm up between Israel and the Soviet Union. Vice Premier Shimon Peres will be visiting the Soviet Union on Jan. 3, but with him will be Armand Hammer, Robert Maxwell, Saul Eisenberg and Nissim Gaon, four Jewish billionaires. With all the problems that Peres will seek to solve for Israel with the Kremlin, business deals evidently will still play a major role.

Hammer's position in the top echelon of world tycoons is well-known. Maxwell is the British media tycoon, Eisenberg has holdings in the Far East and Gaon, of Geneva, is president of the World Sephardi Federation and has widespread business interests.

Peres is scheduled to meet with Gorbachev and other top Soviet officials. Two of his assistants are in Moscow now completing arrangements for his visit.

Are New Mexico Spaniards descended from Marranos?

ALBUQUERQUE — They no longer know why they follow certain customs but Juan Valdez doesn't eat pork and Esther Salazar lights Shabbat candles on Friday night and Jose Fernandez eats matzah on Passover and his children play with dreidels on Hanukkah.

They are crypto Jews of New Mexico and they are being studied by a special project of the Latin American Institute of the University of New Mexico. The theory is that they are descendants of Marranos who in order to avoid the auto de fe practiced Catholicism for all to see but secretly maintained their Jewish customs.

Joel Brooks, writing in Albuquerque Jewish News, reported that it is unlikely that they will ever return to the ancient faith of their forefathers even though they continue to marry among themselves.

Much research is required and Dr. Stanley M. Hordes, former historian for the State of New Mexico, is seeking funding for additional study.

TORONTO — Holocaust survivors are more successful financially than others, have lower divorce rates and are in better health, according to William Helmreich, professor of sociology and Judaic studies at City College of New York. He told an audience at Shaarei Shomayim Congregation that his study of survivors showed an "indomitable spirit". He listened for hours to taped interviews with survivors of death camps at Yad Vashem in Jerusalem, and studied 200,000 pages of files

of the National Council of Jewish Women which helped settle survivors after the war. His conclusion is that survivors rose from the ashes to become productive, well-adjusted citizens who adapted quickly to their new homes.

Also while survivors seemed to be over-protective parents, their children were more successful than those of non-survivors., according to the news account in the Canadian Jewish News.

New proof shows oven burned Jews

NEW YORK — As if additional evidence were needed by anyone as proof that the Holocaust existed, now a book has been published in both France and the U.S. which takes up the question not from the survivors but from the architectural aspects of the death chambers by employing the drawings of the Nazi builders. Entitled, "Auschwitz: Technique and Operation of the Gas Chambers," it was written and researched by Jean-Claude Presac, who originally was a doubter himself but turned into a believer as the specifications convinced him that he was wrong. Serge and Beate Klarsfeld, who have carved a niche for themselves in Jewish history in the same way as Simon Wiesenthal, subsidized publishing the findings.

4 Jewish incunabula sold for \$5,717,000

LONDON — Jewish incunabula have become so much collectors' items that four Hebrew manuscripts from the Sassoon collection brought \$5,717,000 at public auction by Sotheby's. The quartet included a 10th century Bible from Syria or Iraq, which found the Jewish National and University Library in Jerusalem in the bidding to the very last. When the price reached

\$3,250,000, the Israeli institution had to drop out.

The second bible, the Rashba, dated in 1383 from Cervera, Spain, went for \$1,295,000, and the third from Seville, dated 1468, brought \$377,000. The price went up for the fourth volume, the Pesaro festival prayer book, an illuminated manuscript from 1480, which went for \$795,000.


Leading questions at trial of Nazi

TORONTO — Presiding Judge Archie Campbell ordered Douglas Christie, defense counsel for Canada's first trial of a Nazi war criminal to desist from questions such as "Were not the Jews security risks and is it not customary in time of war for such people to be de-

tained?" His client, Imre Finta, 77, is charged with kidnapping, manslaughter and forcibly confining 8,617 Jews deported from Szeged, Hungary in 1944.

Christie questioned one witness whether the Auschwitz-Birkenau concentration camps really existed.

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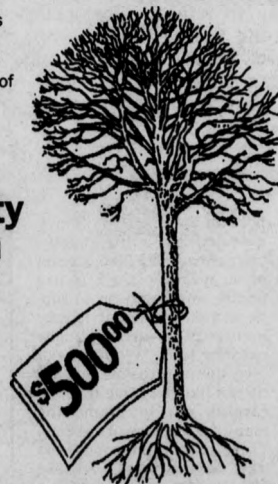
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John Slawson dies at 93, architect of AJCommittee

NEW YORK — Heart failure at the age of 93 took the life of John Slawson, former executive vice president of the American Jewish Committee, who steered it in the days in which it was non-Zionist to the time when it joined the Zionist forces. During his days at the helm, Commentary Magazine was launched and he founded the Institute of Human Relations which by today is the principal contribution the organization makes to American Jewish life.

He came to the Committee after a life in academe, having taught at City College of New York, the University of Michigan and the New School for Social Research in community relations and social welfare.



John Slawson

He was the author of the five-volume series of "Studies in Prejudice".

He had served as executive director of the Jewish Board of Guardians of New York, executive director of the Jewish Welfare Federation of Detroit and the Jewish Welfare Federation of Cleveland.

Austria to pay the survivors

VIENNA — After all these years, Austria finally is permitting Jews forced to flee to receive social security benefits. Jews born in Austria before 1930 will receive approximately \$400 a month. Elan Steinberg, executive director of the World

Jewish Congress, said the move was "a positive step, but it doesn't address the central issue of Austria's refusal to face up to its role regarding Nazi war crimes, and its failure to adequately compensate survivors of those crimes."

Sakharov was a Jewish hero too

Andrei Sakharov was not only a Soviet hero, he was a Jewish hero too.

As long ago as 1968 he challenged the Soviet leadership for "backsliding into anti-Semitism" and two and three years after that he stood outside the Soviet courtrooms to protest the sentencing of the 11 Jews who stole an airplane in an effort to flee the country. "They have only one aim," he said, "to go to Israel, which is their right."

He publicly lauded the U.S. adoption of the Jackson-Vanik act which withheld liberal trade arrangements until the USSR

let her Jews go.

He took up Israel's cause as the UN adopted its infamous "Zionism is racism" resolution.

The Simon Wiesenthal Center presented him with its Humanitarian Award in 1984. His wife, Dr. Yelena Bonner, was of Jewish extraction.

Although a number of famous refuseniks flew from Israel for the funeral, Natan Sharansky was denied a visa by the Soviet authorities.

Cabinet leader in D.C. for talks

WASHINGTON — Amid rumors that Egypt and the PLO were unable to reconcile their differences in response to the latest message from the U.S. on steps towards elections in the territories, Israeli Cabinet Secretary Eliakim Rubinstein arrived here Sunday for conferences with Secretary of State Baker and his Egyptian counterpart to plan for the meeting set here for the foreign ministers of Israel and Egypt in January. Rubinstein participated in the negotiations with Sadat, Begin and President Carter which led to peace with Egypt.

High court hears belly-dancer case

JERUSALEM — The case of belly-dancer American-born Ilana Raskin who claims that her bookings at hotels and restaurants and wedding halls began to plummet when the rabbinical council threatened to withdraw kashrut certification from the various premises was heard by three justices of Israel's High Court. Her counsel, Netta Ziv-Goldman of the Israel Civil Rights Association, asked the court to advise the public that kashrut rules apply to food not to entertainment.

Rubitsky to press claim for a Medal of Honor

MILTON, Wisc. — The Army's decision that it had "incontestable evidence" that David Rubitsky had not performed the heroic deeds he had claimed — killing of 500 Japanese soldiers in World War II — has not deterred the 72-years-old sergeant who feels that he was denied the Medal of Honor because he is Jewish. The B'nai B'rith and the ADL in separate appeals have asked the Secretary of the Army to overrule the decision and award the former sergeant the medal he deserves. The claim is that Rubitsky's superiors refused to request the Medal of Honor for him because of anti-Semitism.

The faded photograph of a group of Japanese soldiers on the backing of which was written "Six hundred fine soldiers died because of a solitary American soldier" was dismissed as evidence because the handwriting and choice of words in the message showed it was not written by a native speaker of Japanese.

Kaplan gives millions to everybody

By HY WHITE

PALM BEACH, FL — The philanthropist who gives to projects in big money has just presented \$2 million to the Jewish Community Campus. He is Harold Kaplan, 89 years old. In all he has made different gifts amounting to \$20 million. He is a developer and restaurateur.

Among his many gifts are: \$1 million to the Raymond L. Morse Geriatric Center, \$1 million worth of property for a public park, \$1 million to start a cancer

center at St. Mary's Hospital and now, the \$2 million to the Jewish Community Campus.

In an editorial about Kaplan, the daily Palm Beach Post wrote: "This area is lucky to have him—and not just for his money. Mr. Kaplan represents the quintessential success story: Russian immigrant makes a fortune in America and shows his gratitude by giving much of it away. The philanthropy warms him, benefits his community and sets an example for others with great wealth. May he live 100 years. And may he know he has the appreciation of his neighbors."

Kaplan's philosophy is: "Nobody can take it with them. I'd like a little more time to do more."

Gysi's father Jew, but not the son

WEST BERLIN — Gregor Gysi, 41, the new chairman of the ruling Communist Party, had a Jewish father, but does not consider himself Jewish. He has attended cultural events sponsored by East Berlin's 200-member Jewish community organization.

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'Tour of Duty' repeats itself

By RABBI ELLIOT B. GERTEL

With the second episode to deal with Lieutenant Myron Goldman's resentment of his father, General Goldman, *Tour of Duty* has



succeeded, in only two episodes spaced about two years apart, in treating oedipal conflicts ad nauseum. Myron (Stephen Caffrey) just can't stop blaming his father (Jon Cypher) for neglecting him and his mother, and vents his resentment in cliché statements that merely repeat the earlier episode's dialogue. This time, however, the writers, obviously inspired by *Memoirs of Me*, have decided that the general is dying of cancer, and have tried to give father and son some not-so-funny one-liners to fire at one another. The result, alas, is a poor script for two fine actors.

Myron still blames his father for his mother's suicide, and the writers seem particularly pleased with themselves for raising the spectre of suicide in an earlier episode and for having Myron's father cast aspersions on the mother by suggesting that she had an affair. Myron is hurt and shocked. The audience is appropriately shocked by the words, "suicide" and "affair." But no dramatic purpose is served here except to say that a Jewish family can be as shocking as any other.

At one point, Myron's father complains about his son's driving. Yet the "neglectful" father says that he can remember his wife's description of every detail of Myron's driving test, including what he wore. When Myron protests that his father should have been there, the general responds, "We had a president who felt that I should be somewhere else." Clearly not impressed by the presidential reference, Myron responds, "Oh, well how did he feel on my bar mitzvah?" That last line is the req-

uisite "Jewish" reference for the "Goldman" family. It gives Myron's dad the opportunity to say that when he was away it was for "good reasons." It gives Myron the opportunity to tell his father that he felt that his father didn't like him. It gives Dad the opportunity to say that Myron was "silly," so that Myron can respond: "It's the way I felt. Don't dump on my feelings just because you don't understand them."

Not surprisingly, the whole contrived exchange ends with the General telling his son, "Myron, if you're going to kvetch at me

lost my whole family." "You lost us years before that," Myron says. "You just weren't paying enough attention to know it."

And so the writers remain unsure whether Dad was neglectful because of his career or out of fear of parenting. Deciding such a critical psychological point is obviously not as important to them as harping over and over again on the aloofness and even violence of this father, of this Jewish father. Obviously, the writers do not pose the conflict in order to make an attempt at understanding this relationship. They pose the conflict

nurse of similar background, but she teaches him — and the viewers, some appropriate lessons in maintaining one's religious and cultural values, both moral and sexual, even under terrible war conditions.

He comes to respect her, as indeed we all come to respect her values and her culture. The two of them are delightfully comfortable with their Spanish culture. She even writes him a letter in Spanish to articulate her displeasure with his behavior. Why do the writers bend over backwards to make sure that the Jewish father and son have no common language, neither Hebrew nor Yiddish nor even the primal family bond? It almost seems that they go out of their way to unflatteringly contrast Jewish culture with another culture.

Cheer up, dear reader. At the end father and son do have their touching moments. The General hugs his lieutenant son, tells him he loves him, gives him his medal of honor, and says of his medal of honor and other possessions: "This represents the man I wanted to be." Dad tells his son that when the end comes, "I'd like you to come home on compassionate leave." Obviously, he wants his death

to be a hiatus for his son from the hell of war. It's an understandable wish. But what about a word regarding kaddish and shiva? Is there no deep-seated desire to see his son bonded to Judaism?

Our episode of *Tour of Duty* does end on a touching note. But father-son reconciliations are a sure way to move an audience. What we have here is *Tour of Duty's* version of *Memoirs of Me*. Unfortunately, no depth is added to the conflicts posed in last year's episode about the Goldman's, and their "Jewishness" is not an added dimension to the characters but a bad reflection on their religious background.

In my column of Dec. 6, I praised a program of the Jewish Theological Seminary of America which featured cantors and choirs from around the country and from Jerusalem, highlighting the music of certain Conservative and Orthodox congregations. I suggested that programs which highlight the achievements, histories, architecture and rabbinic and lay leadership in various communities can only raise the standard of American Jewish life, and that such programming should be encouraged. In rereading my

One wonders also, since the writers made a point of underscoring the "Jewishness" of this father and son, whether there is nothing in Jewish teachings or Jewish spirituality to draw upon in facing up the obligations and blessings of being a Jewish parent or child. When will they visit a Jewish chaplain?

for the next 48 hours, maybe you should just turn around this thing and go back."

Aside from the shallowness of the references to "Judaism," this dialogue proves to be misleading and totally meaningless. For just as we conclude that both men believe they are right, that, to Dad, at least, the call of duty was a powerful and necessary one, we find the general singing another tune in a subsequent segment. he admits, "Soldiering never scared me like having a family did." Then, chiding Myron for his "knack for remembering things only from one side," the General virtually concedes Myron's point by saying, "I've accepted my responsibility for my part in your mother's life and her death."

Dad adds that he's always tried to treat Myron with respect. Yet Myron recalls that "You popped me" during the morning period. Apologetically, the general recalls that Myron was "hysterical," and that Myron hit him back, that he struck out because "I knew I

because they want to include a father-son conflict, and they want it to center around Myron Goldman.

Are they associating, even subliminally, father-son conflict with Jews? Or suggesting that Jewish soldiers are more reflective about psychological conflicts? Or do they want to underscore a certain "otherness" about the Jewish soldier who, they suggest is in the service, and even an officer, because of his conflicts with his general father? Is it family conflict, rather than conviction or even courage, which makes a Jew a soldier?

One wonders also, since the writers made a point of underscoring the "Jewishness" of this father and son, whether there is nothing in Jewish teachings or Jewish spirituality to draw upon in facing up to the obligations and blessings of being a Jewish parent or child. When will they visit a Jewish chaplain? In the same episode, it should be noted, an Hispanic soldier is counting on "scoring" with a

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GENEALOGY

By Judith R. Frazin

This column is aimed at aiding readers who are tracing their family roots. Judith R. Frazin is a lecturer on genealogy and is president of the Jewish Genealogical Society of Illinois. She is the author of a book which provides guidance for genealogical researchers. Readers may send their requests to Judith R. Frazin - Genealogy, 1025 Antique Lane, Northbrook, IL 60062. There already is a backlog of names to be researched, so time may elapse before the appearance of the answer to your request.

What some names mean

This week's column will answer readers' queries:

Milton A. Kornreich, of New York City, asks for the origin of his family name. Kornreich is a German word meaning "rich in grain" and was presumably taken as a family name by a grain merchant.

Mildred Newman, of San Diego, CA, asks about her name, which has also been spelled Danenhirsch and Daninhirsch. The name comes from the German word meaning "fallow buck, fallow deer."

David Baron, of El Paso, TX, writes that his father, Ley-bish Barats, was born in Kiev in 1881 and came to the United States in 1903, whereupon an immigration clerk suggested that he anglicize his name to Louis Baron, which he did. Barats (spelled Baratz in German) may be an acronym standing for *bar rabi...* or *ben rabi...* (meaning "son of..."), but what the last letter (Hebrew *tsadi*, represented here by the letters ts, stands for, is a puzzle.

Deborah Bokobza, of Buffalo, New York, asks for the origin of the family name Feilschuss, which she reports for the town of Ziolkiew. It is derived from the German word *Pfeilschuss*, meaning "bow-shot."

Isabelle Rips, of Tulsa, OK, says that her husband's family came from Minsk, Russia. One would normally conclude that that Rips was used in the latter city too. However, the name is so unusual (we have no idea what it means) that we wonder whether it could not be an "anglicized" form (acquired upon immigration to the United States) of some other name. If so, Rips was not used in Minsk. Genealogical research is thus needed here first.

Evelyn Floresta, of Charlotte, N.C., writes that her grandfather was a cantor in Odessa, Russia, and came to the United States around 1906, when his name was shortened from Saslavsky (also spelled Saslawsky) to Saslaw. The name refers to a town in the Ukraine which has been variously called Zaslav, Zaslavl, and Izyaslavl.

Sol Baumwald, of Miami, asks for the meaning of his family name, which he can trace to a town near Lemberg, Austria-Hungary (Lemberg is now officially called Lviv and is part of the Ukrainian SSR). The name is composed of the German words for "tree" and "forest."

Gertel

review, however, it bothered me that I forgot to mention something that I felt very strongly while watching the program — namely, that if the Seminary made a point of including an Orthodox congregation, some inclusion of the Reform and Reconstructionist approaches should have also been featured. The Conservative Movement has always prided itself on a

regard for pluralism as a legitimate phenomenon of Jewish life. Access to the media by any group in American Jewry carries with it the obligation to take note of all the other groups when note is being taken of any of the other groups. Since such access is now so difficult, an understanding among the major bodies of American Judaism would be most welcome — and ethically significant.

GUTMANNon ART

Jewish Museum's Italian exhibit

By JOSEPH GUTMANN

Under the able and dynamic leadership of its director, Joan Rosenbaum, New York's Jewish Museum has blossomed into the leading Jewish museum. It has become known for its significant exhibits of Jewish cultural history and issues. Its latest undertaking, entitled *Gardens and Ghettos: The Art of Jewish Life in Italy*, is the most comprehensive visual history of Italian Jewry ever assembled. The lavish 354-page catalog accompanying the exhibit is a well-researched reference work, with splendid color plates which compares favorably to the productions of non-Jewish museums. The show will be on view until Feb. 1, 1990 and will then travel to Italy to be displayed at the Palazzo dei Diamanti in Ferrara.

Some 340 works spanning two millennia of Italian Jewish history — from Julius Caesar to Benito Mussolini — clearly delineated the Jewish involvement in Italy. The objects on display are ancient Roman Jewish architectural and funeral fragments, medieval Italian illuminated Hebrew manuscripts and books, and Jewish ceremonial objects, as well as paintings and sculptures by Italian artist of Jewish birth of the 19th and 20th centuries. The exhibit focuses on four time periods: The Roman Empire (1st to 5th centuries), the Era of the City States (1300-1500), the Era of the Ghettos (1550-1848) and the period since the Risorgimento (1848-present).

In the novel "If Not Now, When?" by the recently deceased distinguished Italian Jewish novelist Primo Levi (who has an introductory essay in the catalog), the Russian Jew, Mendel, and his East European partisan comrades arrive in Italy after a harrowing journey through Eastern Europe and Nazi Germany to discover to their surprise that there are Jews in Italy. However, these "Italian Jews", they muse, "are as odd as Catholics. They don't speak Yiddish; in fact, they don't even know what Yiddish is. They only speak Italian; or rather, the Jews of Rome speak Roman, the Jews of Venice speak Venetian, and so on. They dress like everybody else, they have the same face as everybody

else." In the catalog *Gardens and Ghettos*, leading scholars attempt to address aspects of Italian Jewish life that puzzled Levi's Mendel. They survey the cultural and artistic life of Italian Jewry over the last two thousand years. The essays are stimulating, although the quality of them is somewhat uneven and there is the unavoidable duplication of information.

David Ruderman gives a good overview of the uninterrupted 2000-year Jewish settlement in Italy. He calls our attention to the important contribution of the 11th-12th-century scholar, Nathan ben Yehiel of Rome, whose *Arukh* is one of the first dictionaries that presents the meaning and etymology of difficult terms found in the Talmud and Midrash — a work that draws on Nathan's impressive knowledge of Hebrew, Aramaic, Latin, Greek, Persian and Arabic.

Ruderman mentions Isaac Lampronti of Ferrara who wrote a multi-volume Talmudic encyclopedia of staggering proportions during the 18th century. He calls these contributions "the 'most typical and unique signature of Italian-Jewish culture.'"

For information about the intellectual activity of ancient Roman Jewry we are almost totally dependent on the epigraphic and archaeological discoveries in catacombs and synagogues.

Jewish culture in ninth and tenth-century southern Italy produced significant works in religious poetry, medicine and science and served as a conduit of ancient Jewish mysticism to northern Europe. By translating works on Arabic philosophy and science into Latin, Jews conveyed this knowledge to feudal Christian Europe. The famous Kalonymus family known for its rabbinic leadership and scholarship in the Rhine communities played a prominent role in transmitting Italian Jewish traditions to newly established communities in northern Europe. At the crossroads between Palestinian and Babylonian rabbinic spheres of domination, between Christianity and Islam ... Italian Jewish communities could hardly be immune to intense cultural stimulation."

In the late Middle Ages, Jews emigrated from southern Italy to the burgeoning cities of North and Central Italy and established pawnbroking banks. Immanuel of Rome (1260-1328), one of the shining lights of this period, reveals in his poems and commentaries to the Bible his brilliant "fusion of Latin, Italian and Jewish cultures."

The oppressive policies of Pope Paul IV (1467-1559) and his successors marked a deterioration of the legal status of Italian Jewry. Jews were ordered confined to one street, and the new quarter was allowed to have "no more than one entrance and one exit." In 1516 the first ghetto was established in Venice; in 1553 the Talmud was publicly burned, yet in spite of these restrictions we find such exciting minds as that of Rabbi Leone Modena of Venice, a prolific writer, skill full polemicist and stimulating preacher, whose sermons were eagerly listened to by Christians as well as Jews. The Mantua ghetto confines produced the gifted composer, Solomon de Rossi. Sarah Coppio Sul-lam and Deborah Ascarelli were two talented 16th-17th-century Jewish poets who wrote in the Italian language.

Mario Toscano's study in the catalog informs us that in the 20th century Jews rose to important positions in Italy. General Giuseppe Ottolenghi was named Minister of War in 1902, Luigi Luzzatti became prime minister in 1910 and Ernesto Nathan became mayor of Rome in 1907. Toscano points out that some Jews actively participated in Mussolini's Fascist movement, and that many Jews were deported in 1943 while others emigrated to America and Palestine.

Richard Brilliant summarizes what is known about the synagogue and catacomb art of the ancient Roman Jews, who numbered around 50,000. Brilliant upholds the theory of Kurt Weitzmann that there existed ancient illustrated Hebrew Bible manuscripts — a theory which is rejected by many scholars because there is no factual evidence to substantiate it.

The articles by Vivian Mann and Dora Liscia Bem-

Continued on next page



YOUR NAME

By David L. Gold

"Your name" is conducted by David L. Gold, founder and director of the Jewish Family Name File, who has published widely on the subject. Queries should include a list of all known spellings of the name (in whatever language or alphabet), an indication of the specific place for which each of them is known, any family tradition concerning the origin or meaning of the name, and anything else that might help to elucidate it. When indicating places, try to be specific (for example, Minsk rather than Russia) and try to give both the Jewish and non-Jewish names of the place (for example, Yiddish Tsoymer/Polish Sandomierz). All queries will be answered but not all in this column. Address inquiries to David L. Gold, the Jewish Post and Opinion, P.O. Box 449097, Indianapolis, IN 46202. Please include an addressed envelope.

Riddles solved, unsolved

Edith Sonneman, of Chicago, asks for confirmation of her father's explanation of her birth name (this is the term which feminists now prefer to "maiden name"), Arshack: "He said it was an Americanization of Charshak, which is a Hebrew acronym meaning chatan rabi shimshon kaminker. My father came from Yampol, Volhynia, and perhaps, to be precise, a smaller place near it, Moskalifke or Maskalifke (I'm unsure of the spelling) in Yiddish." Since a number of Hebrew acronyms and Ashkenazic family names indeed begin with char- "son-in-law of Rabi..." this explanation appears to be correct.

She also asks for help in determining the origin of Sonneman, a family name borne by both Jews and non-Jews. Her husband's great-uncle, Leopold Sonneman, a Jew, founded the Frankfurter Allgemeine Zeitung; and this was the birth name of Hermann Goering's wife. I do not know its meaning.

Two more problematic Ashkenazic family names are Gevanter and Daytshgevanter. The first appears to be from Yiddish gevanter, meaning "cloth-merchant," but the a is puzzling (as it is in the second name too). The second name means something like "German cloth," but I can't find any such material. Since the humorous Yiddish idiom araynshtekn in gevant (literally "to stick into cloth") means "to press into military service," I wonder whether the name could not have been acquired by someone who had been in a German army.

John Gates, once editor of the Daily Worker, was born with the family name Regenstrief, which can be interpreted as German or Yiddish for "rain's dripping." An ancestor presumably lived in a house with a leaky roof, window, or door. Another Ashkenazic family name with an aqueous reference is Regenbogen (German for "rainbow"), but whereas Regenstrief is probably based on a nickname or minor incident, this is an ornamental name recalling Genesis 9:13.

The Eastern Ashkenazic family name Rogatko, found in Rumania, is from a Slavic word (Polish rogatka?) meaning "toll-gate," its first bearers living near one. Many Rumanian Jews have family names of Polish origin, their ancestors having migrated southwards.

Many now little-used Yiddish given names survive in Ashkenazic family names. Some have been mentioned before and another one is possibly found in the family name Margolin, borne by Jews near Babrujsk, Belorussia, and probably other places too. As we've noted in an earlier instalment, the Russian suffix -in is added only to words ending in a vowel, so we can't see here the Hebrew word margalit, meaning "pearl." Yet there is probably a Yiddish female given name derived from this Hebrew word. I once had a student whose Hebrew given name was Margalit. I assumed that she was named for someone called Perl in Yiddish, but she said no, "Margalit is an old Yiddish name in our family." Margalit is the Israeli Hebrew pronunciation and in Yiddish this name would be Margoles, yet that still does not give us a form ending in a vowel. Perhaps Yiddish-speakers re-interpreted this name as a plural, dropped the -s, and formed Margole, which, when added to -in, would give Margolin. Such a reinterpretation has definitely occurred in the case of Yiddish makhloyke ("dispute"), which is derived from Hebrew machaloket. Can anyone attest a Yiddish female given name Margole?

Continued on page 13

Gutmann

Continued from prev. page
porad primarily address Jewish ceremonial art of Italy during the last 500 years. They bring much new information and reproduce objects not previously discussed. We learn, for instance, that 17th and early 18th century Venice held a virtual monopoly on the production of Jewish ceremonial silver objects and that Jewish women played an important role in the production of Jewish ceremonial textiles. Questionable is the late 15th-century dating of a Torah pointer from Ferrara, which stylistically appears to belong to the 18th century. Similarly, the 16th and 17th century date frequently assigned to reputed Italian wedding rings and Hanukkah lamps merits detailed scholarly examination.

What one misses in these essays is an evaluation of the uniqueness of such Italian Jewish ceremonial objects as Torah crowns, shields and textiles, and an explanation of how and why they differed from the objects used by Jews in other countries.

Evelyn Cohen ably describes the illuminated Hebrew manuscripts of Italy dating from around 1200 to 1500. Again one would have welcomed a discussion of the uniqueness of the customs, beliefs and life of Italian Jewry compared to those of other Jewries, as revealed in these illuminated Hebrew manuscripts. Why no separate essays are devoted to the many splendidly illustrated Italian marriage contracts and Esther scrolls from the 17th and 18th century is puzzling.

Emily Braun in her well-documented and highly informative essays discusses a relatively unknown chapter of art history — the roughly 100 years (1848-1938) of Jewish participation in the arts of Italy. She wisely remarks that "the question of Jewish identity among these artists is difficult to discern and a precarious matter... with few exceptions, their religion is rarely mentioned in their critical biographies as an influential factor. Nor did they constitute a highly visible or ethnically distinct group like the Eastern European Jews who migrated to Paris in the early twentieth century."

We learn that the Jewish art critic Margherita Sarfatti, who helped initiate the Novecento art movement which influenced the aesthetic and cultural politics of fascism, was Mussolini's mistress. Although she converted to Catholicism in 1928 and claimed that



LIFE came

By Sol Gordon.

Professor Sol Gordon is an authority on love, sex and marriage, and you probably heard him lecture in your community. He founded the Institute for Family Research and Education. He is professor emeritus of Syracuse University. He has appeared on The Today Show, the Phil Donahue Show, with Oprah Winfrey, 60 Minutes and Good Morning, America. He is the author of Why Love Is Not Enough and Why Living Hurts. He will answer questions from readers and may be addressed at 28 Heritage Ct., Belmont, CA 94002.

Stepfather abused her

Dear Dr. Gordon,

When I was a young child, I was sexually molested by my stepfather. We are Orthodox. Mother wears a sheitel. I do not think that mother knew anything about my stepfather's advances which continued until I graduated from High School and left home.

I am now a junior in college. I do not date, boys give me the creeps. My friends think that I am strange, wonder if I am a lesbian. My parents are very angry at me for not adhering to Orthodoxy as they do. My younger halfbrother attends a yeshiva, so I am the one who is estranged from the family. I feel very much alone. I have never told anyone about my past. Just putting this down on paper is both a relief and also painful. Do you think that there is hope that I can overcome my past?? — R.C., Chicago

Dear R.C.,

Strange as it may seem to you, your experience is not unusual. You have many fellow sufferers, you are not alone. Of course your stepfather's claim that he is religious is a farce. How can he justify sexual abuse? The most important thing to remember is that you are not to blame. The blame rests entirely with your stepfather. He, alone, is the guilty party.

It is understandable that you are reluctant to get close to anyone and that's why I urge you to get psychological help. Therapists are equipped to deal with situations such as yours. In time you can overcome your fear of close relationships. There is no reason to continue to punish yourself by depriving yourself of male companionship. You need to understand that working through your problems takes time and that it may be very painful to re-live your past experiences. The end result, i.e. being able to enter into meaningful relationships with both males and females, will be worth all the hard work.

This may not be time for reconciliation with your family. You need all your energy to finish college and to learn through therapy to lead a normal and productive life.

My very best wishes are with you.

"Mussolini would never follow Hitler's anti-Semitic policies", she was forced to flee Italy in 1938 to live in exile in South America.

Modigliani is, of course, Italy's best-known modern Jewish master, but there are many other talented Jews who deserve to be better known. Among these are Vito D'Ancona, an artist acclaimed for his intimate interiors and sensuous nudes, who came from an illustrious Florentine family which numbers among its members the literary critic Alessandro and the noted art historians Paolo and Mirella Levi D'Ancona.

Several artists captured realistic scenes of Jewish life. Telemaco Skignorini painted "The Ghetto in Florence" in 1882. Antonietta

Raphael Mafai, who was referred to as "the foster sister of Chagall", featured in her work folkloristic and ethnic Jewish motifs. Vittorio Corcos, a fashionable painter of beautiful women, also left some memorable portraits of men, including one of the Jewish publisher, Emilio Treves. The autobiography of the American sculptor, Moses Jacob Ezekiel (*Memoirs from the Baths of Diocletian*, ed. by J. Gutmann and S. F. Chyet), was apparently unknown to Braun; it would have shed considerable light on the artistic scene of Rome as experienced by a Jew at the end of the 19th and the beginning of the 20th century.

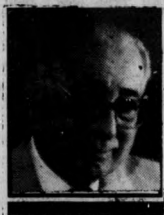
The essay by Allen Mann

Continued on page 14

Walesa's boners

By RABBI SAMUEL SILVER

There never was anti-Semitism in Poland. That is the reported comment by Lech Walesa when he addressed the Conference of



Jewish Presidents during his visit to the U.S. The statement was "reported," because the session was closed to reporters. Later, those who were on hand said that Walesa also said that Poles and Jews have something in common: they were both victims of Nazism. He also refused to take issue with his cardinal, Jozef Glemp, because "he is my primate." Another statement attributed to him was "If the Jews had not been wiped out in Poland, I wouldn't have to be in the U.S. asking for economic help."

In the *Algemeiner Journal*, Shlomo Shamir denounces the exec of the presidents' conference, Malcolm Hoenlein, strongly. He calls him inept and ignorant. He says that he acts as though he is the head of the group, not its paid exec. He further writes that Hoenlein sent out a release on the Walesa confrontation and didn't include in the release the reactions of those Jewish leaders who were not happy with some of the reputed comments of the Solidarity chief. When Seymour Reich, head of the conference saw the release he was put out, writes Shamir, and ordered Hoenlein to write another one. Because of Hoenlein's actions, Shamir contends, the Presidents' Conference is losing status.

Prayer

A curious thing happened to Abraham Shulman, the *Forward's* humorist one day as he was strolling down a street in an Italian section of Brooklyn. It began to rain hard. So he ducked into a Catholic church, which was empty, and sat on a back seat, waiting for the weather to clear. He saw the church bulletin on the

seat and read the following: "O God, by your word all things are made holy. Bless this fire and those foods (hamburgers, hotdogs, marshmallows, salad, cookies, watermelon) which you created." Shulman wondered why this concern for such things as hotdogs (in Yiddish: kishkelach), cookies (chastkes), and no mention of pizzas, spaghetti and other Italian foods. To satisfy his curiosity he wrote a note to the priest with those questions. He promises to print the reply when it comes. Stay tuned.

JIP

Ever hear of JIP? It is an organization which contends that Israel would be spared a lot of trouble of people could be convinced that there is a Palestinian state, Jordan. JIP held a conference in Jerusalem recently and the speakers discussed ways to make it more widely known that Jordan is Palestine, despite King Hussein's walk-out on the problem of the territories. Founded by Harry Bornstein, of New York City, JIP is chartered in the U.S. One of its ardent supporters, who attended the gathering, is the Earl of Balfour, a great nephew of Lord Balfour of "declaration" fame.

One of the speakers, Ronnie Milo, Shamir's Minister of the Environment, said it was too bad that Israel saved Hussein back in 1970 when the PLO was close to ousting him. JIP members are a cross out of Israeli positions; some of its members are with Likud, and some with Labor. One of the leftists is Susan Hattis-Rolef, who edits a Labor paper, *Spectrum*. She, and others, are urging the revival of the so-called "Jordanian option" once championed by Shimon Peres. (Lawrence Agron, in the English section of the *Forward*)

CJF threatened

The leaders of the Council of Jewish Federations CJF should "be summarily dismissed and their offices closed until they embark on a course which would help the survival and true destiny of the Jewish people." Who said that? It was Dr. Joseph Singer, the right

By MAURICE DAVIS

The end of the year is rapidly approaching, and everything seems to be getting all jumbled up, squeezed and pushed together.



At least it seems that way for me.

During the last 20 days of the year we have our wedding anniversary, my birthday, Hanukkah, and New Year's eve. That may not seem too much, but when you realize that 11 days out of the 20 are some sort of holiday, you begin to get the picture.

It was not always that way, or that many. We were married on the first night of Hanukkah which right away saved one of the days. And my birthday often enough bumps into Hanukkah (which I did not appreciate as a child) and again a day is saved.

But this year they all are strung together, and the mood is one long celebration which taxes the imagination, taxes my endurance, ... and taxes my supply of Bombay Gin.

Nonetheless it is also a time for sober reflection. Maybe even a wish or two.

My first wish is that Israel might heed a hidden message, somewhere imbedded in Hanukkah. Along with all the thrilling stories of derring-do performed by Judah and all his glorious brothers, along with the stirring message of solving on the battlefield what could not have been solved by the statesmen, and now after two years of intifada, and what it is doing to Jews as well as Arabs, along with all the need of standing Jews as well as Arabs, along with all the need of standing strong and standing fast, maybe somebody somewhere mighty recall the haftara we read on the first Shabbat of Hanukkah.

Not by power, and not by might,

But by My spirit, saith the Lord. (Zechariah 4:6)

It is worth thinking about.

Sober reflection and a few wishes

My second wish has to do with the health and welfare of our president. We Jews are always praying for the welfare of the President. At times more urgently than at others.

I remember, for example, when President Eisenhower said that he would go to Korea. We prayed for his health and his welfare. And you know why? Korea was no place for a president to visit, not with a vice president like Richard Nixon.

And then Nixon become President, and we prayed for his health and his welfare, especially when his vice president was named Spiro Agnew. We knew by then that vice presidents have a nasty habit of becoming presidents, and the truth is that if Agnew had not been such a crook, he would have

inherited the job. That is a scary thought.

And now President Bush, who after Malta has suddenly decided that he likes to travel, is planning a trip to Colombia. He wants a summit meeting on the drug war, since Nancy Reagan's solution of just saying no seems to have a few flaws in it.

There certainly are flaws in it, but I wish he would take her advice. Especially about this crazy trip to Colombia, and just say no.

That is no place for a president to travel, whose vice president is Dan Quayle.

So let's pray for the health and the welfare of George Bush.

Maybe he needs our prayers.

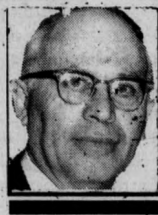
I know that we do.
Happy New Year!!

Flashbacks

Martyr for messianism

By RABBI A.P. BLOCH

1751 — Abraham B. Chaim, a prominent wealthy Jew, one of the directors of the Council of Four Lands (a communal



regulatory body) was arrested by order of Shidlinski, secretary of the Polish treasury, on charges of promoting Sabbatean sectarianism.

Sabbatianism retained a foothold in some Turkish Jewish circles, mainly among Sephardic Jew. One would hardly expect its survival in Poland, 75 years after the death of Sabbatai Zevi, a disgraced convert to Islam. Polish Jewry was the very heart of East-European Orthodoxy under the control of a most dominant rabbinat.

Abraham B. Chaim was a student of Kabbalah and a mystic who placed messianism at the very center of his spiritual yearning. He kept

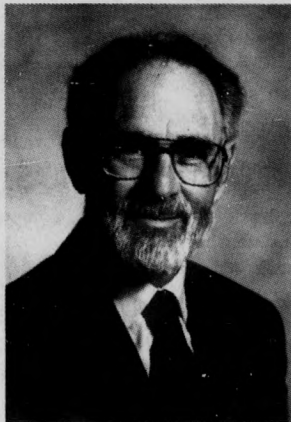
his fantasies to himself and very few people were aware of his messianic leanings. His overt public activities won the admiration of many rabbis who befriended and supported him.

The suspicion of a few rabbis was aroused just when the Council of Four Lands was in session with Abraham B. Chaim in attendance. Their accusations were met with some skepticism. However, the intervention of Baruch Yavon turned the tide against Abraham B. Chaim.

Baruch, a strictly Orthodox Jew, was the financial agent of Count Bruhl, the Prime Minister of Poland and the power behind the throne of King Augustine III. Through his influence with Count Bruhl, Baruch was able to enlist the aid of Shidlinski who reprimanded the rabbis for their failure to take drastic measures against the spread of sectarianism.

The battle against messianism did not end with the arrest of Abraham B. Chaim. The emergence in 1775 of Jacob Frank, the founder of a new Sabbatean

Continued on page 14



A rabbi WAS by definition a scholar

Delivered at the convention of the 1989
Central Conference of American Rabbis
By Rabbi Herbert Bronstein

Many years ago, a mainline Protestant colleague, a graduate of one of the theological schools, told me that he admired the Jewish people's demand (lacking, he said, in the Protestant ministry) of what he called "a scholarly pastorate." May we still fly that banner? Or, on the contrary, has our rabbinate developed along Protestant lines into a "pastorate" that no longer requires scholarship for day to day work and therefore, however measured, for success?

Measured in careeristic terms alone, rabbis can achieve success on a certain level by virtue of energy and creativity in program planning, capability in facilitation, even, in some instances, among some people, by a winning smile and glad hand; and though scholarship is admired, respected and certainly a factor among those in the lay community who consciously or unconsciously evaluate rabbis, pastoral attention is often more valued, along with administrative or managerial competence, than scholarship.

To be sure, the congregational rabbi who is motivated to serve can be of great significance to people by virtue of purely pastoral qualities alone, attentive caring, empathetic, sensitive, sincere loving conduct of worship and of life cycle events. And who of us would say that these ministries, under the aspect of eternity, are insignificant?

Yet it is troubling that, with the exception of a period early in American Jewish life when Isaac Mayer Wise and others castigated the ignoramuses, who, in the frontier atmosphere of those times, set themselves up as rabbis, we are discussing at this centennial convention a topic which has rarely ever been an issue in the rabbinate. A rabbi was, by definition, a scholar.

But now the situation has changed... the conditions which made scholarship a *sine qua non* not only for standing, success, advancement, position but also a necessity for the function itself of the rabbi are no longer part of our condition.

However one interprets the project of the *Tannaim*, or the meaning of the *mishna*, the rabbinate was born in a labor of the mind that was considered the apex of the architectonic of the *mitzvot*, and which structured the rabbi as a learner and teacher. The moral integrity of the rabbi could not be separated from his scholarly integrity... (as will be shown by a reading of even a few paragraphs of any number of chassidic texts from the founders onwards, who of course wrote and taught. For a constituency, it is even a mistake, Sunday-school style, to think of the chassidic masters in terms of simple-minded, intuitional, pure oblivious *kavvanah*. After all, even the emphasis on *kavvanah*, as opposed to *keva*, was integral with a complex, pantheistic thought system that undergirded even the most emotional aspect of chassidic praxis.)

But for us, there is no consistent ideology of learning that requires scholarship as a functional necessity for the rabbi on pragmatic grounds. Though I believe that Judaism is structurally, by nature halachic, the liberal rabbi in particular lacks the motive for scholar-

ship of those whose knowledge of halacha in the past was needed, honored, rewarded, because it sustained communal institutions, or whose magisterial grasp of the tradition infused entire communities with the stability of a coherent world view; especially since in the post-modern era we live in a period characterized not only by radical autonomy, but by radical plurality, and radical ambiguity as well.

(And while mistakenly we too often associate the work of Wissenschaft scholarship with giving Judaism a decent burial, it was the Wissenschaft movement that actually maintained Jewish consciousness and deepened it, providing a philosophy, a rationale and a strategy for the maintenance of Jewish identity to a large sector of Jewry flush up against their first confrontation with modernity.)

(From another perspective, historical consciousness and awareness of the apologetic uses of reason, have made us suspicious of the kind of scholarship that made Judaism Kantian before Kant, or Freudian before Freud.)

Nor can we claim the role of the rabbi in the periods immediately preceding ours even as recently as my childhood, giving platform lectures of an hour's duration to packed halls, the rabbi was among the most educated, if not the most learned person in the Jewish community, with access to wide areas of culture in the days prior to the mass media, his pulpit was the point of intermediation of all currents of Jewish events and of the wider culture as well, bestowing as a result upon the rabbi tremendous influence as a community leader.

Nevertheless, even without the functional structure that motivates scholarship and makes of us, therefore, the first rabbinate all of whose engagement with scholarship of necessity fulfils the ideal of pure *Torah Lishma*, there is still a deeply ingrained shared Torah ethos among us. Still we love *lehrnin*, we respect the studious among us, we relish the *D'Var Torah* that shows erudition and artistic explication of text. There is still an embodied knowledge among us that to lose the bond between talmud Torah and the rabbi would be to render the rabbinate *K'neged klum* (equal to nothing.)

Our ideal of academic integrity which includes the canons that govern the search for empirical truth goes beyond the scientific search for truth and has to do with the wholeness in that original sense of integrity wholeness, the soundness of our calling, which keeps our rabbinate integral with the meaning and the design of Judaism itself. It has to do with integrity not only in relation to empirical fact, which is indeed materially weighty, but an integrity which transcends the realm of matter and relates to God, to Torah and to the people Israel.

And this brings me, to conditions which now provide a compelling new challenge and motive to the rabbi as a scholar.

I will refer briefly to these three inter-related developments: First, the recovery by the intellectual world of the religious dimension as

independent reality irreducible to other phenomena; second, a recovery in the intellectual world of the significance of classic forms of religious discourse (such as halacha and aggadah); third, the recovery in the intellectual world of a transcendent reality beyond matter.

First, then: the religious dimension as an independent reality not cognitively reducible to another branch of the so-called "human sciences," such as sociology, psychology or anthropology. For many of us instructed in the Western university in my generation the phenomenon of religion was considered as basically unreal, or at best a secondary or tertiary result of quantitative measurable material realities, such as economic structures or psychological needs; the fizz, in general off a seething vat of physical chemical processes. Religion was often designated as a useful social amenity or as a representation of deep social structures, an ensurer of domestic tranquility or inculcator of popular morality, but not much more.

It is necessary then for us particularly, using the very historical consciousness which is modernity's gift to us, to understand how this approach came to be. The early modern outlook on religion was deeply influenced by the struggle between new groups engaged in commerce against a feudal order based on a predominantly agrarian society. An essential element of the prior feudal structure was the church; and confrontation with this prior, in many ways, decadent, order rendered religion if not the enemy at least the "other" of modern reason.

The French enlightenment with its revulsion for the vast destructive "pest of the religious wars," as Voltaire put it, viewed religion as the exploitative machination of priests.

Later, evolutionary theory (misapplied in behalf of Western imperialism and colonialism), viewed religion as an intermediate stage of human development between the magic and superstition of savagery on the one hand and the ultimate triumph of reason, science and technology on the other... even the term 'modern,' as in "ancient," "medieval" and "modern" was employed to separate an age of reason and science from a prior rejected, negativized and interim period, the middle or "dark" ages.

In this manner over the last few centuries, a dichotomy emerged that became part of the mental hardware of the Western intellectual: on one side, the Anglo-Saxon, European West; on the other side the East Africa and Asia; on the one side, science, technology, reason, theory; on the other side the object of Western theories – religion unreality, ritual, illusion.

(In this manner, [just one example] some Freudian interpreters of religions interpret Jewish rites and symbols such as the Shofar and Kol Nidre, just as they would interpret all kinds of "native" rituals as a form of obsessive behavior or a vestige of earlier stages in human development preserved in contemporary religious structures as flies are in amber.)

Our Judaic studies, too, were affected by reductionist views of religion. (On the vulgar level, for example: the *besamim* at havdalah was reduced to an antidote to flatulence produced by overeating at Sabbath meals. Such interpretations even in far more sophisticated form are considered nonsense in the current academic world.)

We see now how blinded the Western mindset became to entire thought worlds, entire realms of significance that religion could communicate. But just as the West could not and would not allow any "native" people to interpret the meaning of its own spirituality, so with religion in general. As a neophyte rabbi, I felt uncomfortable, (I did not know quite why) when I realized that the leading idea of a planning session to which I was once invited for a conference on worship and prayer, was to invite psychologists and sociologists who themselves were quite distant from engagement in anything Judaic, certainly quite distant from worship and prayer, to explain to us the meaning of our prayers and our worship. We put

ourselves in the same position to which the natives, let us say the Melanesians, were subjected by Western anthropology (which is now criticizing itself for this same kind of approach). There was, as I recall, no attempt to at all to relate the significance of Jewish prayer or worship to other structures in Judaism or to allow the vast tradition of Judaism our own halacha and agadah to interpret the meaning or purpose or design of prayer and worship to us.

But today in the intellectual world there is a massive new appreciation of religious reality in its own right which must be taken seriously in its own terms and interpreted by its own methodologies appropriate to it.

Second: There is an equally new appreciation on all levels of our Western culture of the classic particular modes of religious discourse: myth, parable, legend, symbol, ritual, what were once considered the babble or meaningless play of the childhood of humankind, as 'just so' stories or fables, now are viewed as gateways to deeper truths of a different order than science and its discursive analysis can provide. We discover that myth and parable are the most appropriate means of speaking religious truth and that perhaps the ancient rabbis, themselves understood this (even Plato whenever he reaches a real crux and wants to tell us something ultimate, invariably reverts to image, to parable, to mythic expression).

For what has happened in the intellectual world in our time in literature, in the philosophy of science, in literary criticism, of course in religious studies is not only the recovery of religion as an independent phenomenon and a renewed appreciation of religious discourse, but thirdly; most importantly, the recovery of the realm of the transcendent, a reality that is not matter. For a long time Western culture squeezed out the realm of the spirit, of the sacred, because the realm of the spirit is, after all, the matrix of all values, principles, ideals which can be an impediment to materialism.

But the time is now past that Western culture remained fixed in the grip of the dogma that all that exists is matter. People everywhere are coming to understand that there is an ancient wisdom about which modernity is mute. And the work of communicating this wisdom in a world as subject to desecration as is ours is integral with the work, itself, of redemption.

And we must at least make mention, parallel to the developments in the general intellectual world, of the astonishing progress of Judaic studies in higher institutions of learning which impact on the scholarly integrity of the rabbi as well. Our people are not only as generally educated as we are, and some of them more so, they also have at their disposal Jewish studies on the university level. Ours will no longer be the situation of the Yeshiva Bochur who runs around and says, "I have a wonderful answer. Won't somebody ask me the question?"

But we cannot rely on the academic world to be the teachers directly to the people. In behalf of the progress of knowledge, increasing differentiation of specific fields of knowledge and therefore of specialized learning, in behalf of the validity of academic credentials, the academy has become more and more enclosed on itself. Academicians talk to one another in specific fields using highly specialized technical language developed for their own purposes.

Thus for us as rabbis whose work is valid only by virtue of the realm of the spirit, the academic world has run interference. But it cannot be asked to carry the ball directly to the people.

We are, then, at a critical new juncture for the scholarly basis of the rabbinate. We can become again what the rabbi has been in the best of times, and this time on our own terms, religious terms, the archhermeneuts of our heritage, (I remind you that the very word, hermeneutics, by way of the original meaning of the Greek word, is related to the figure of Hermes, the messenger of the Gods;) that is

Yugoslavia's breath-taking beauty

By SAMSON KRUPNICK

We had mixed reactions during our recent trip to Yugoslavia and Hungary. On the one hand, we enjoyed thoroughly the beautiful



countryside, the old country villages, many of them still with the wells in the back yards, outhouses, dirt or gravel roads, and in the larger cities, the huge squares typical of European cities and the quaint good taste of the older houses in the "old city" of the large metropolis of today. On the other hand practically everywhere we went we witnessed the wanton destruction of Jewish communities, some of them dating back many centuries.

In a previous column we described the recent positive effort to reactivate the 1,300 member Jewish community of Zagreb, Capital of Croatia: (population over a million) Herein we saw first hand the manifestations of a freedom movement, inspired by the glasnost of the Soviet's Gorbachev, that has spread like wildfire through eastern Europe. Hopefully, the Jewish communities of Belgrade, Capital of Yugoslavia, and numbering some 1,400, as well as the Jewish community of Sarajevo, numbering some 600, will also experience a return to Judaism, for many a first acquaintance with Judaism.

Our first stop in Yugoslavia was in that famous Alpine health resort, Bled, where thermal springs are fed into hotel swimming pools. The main attraction is a thousand-year-old castle, restored in recent years, quipped with period furniture, and converted into an excellent museum. On the walls, prominently displayed were three huge oil paintings, all three depicting Moses: one — Moses an infant in a reed basket; a second — Moses splitting the Red Sea and the Israelites crossing; a third — Moses striking the rock and the water pouring out there-

from. The caretaker, noting our apparent special interest, volunteered in Hebrew: "Zeh Moshe Rabbeinu" (That is our teacher Moshe). No, the caretaker was not Jewish. He picked up his Hebrew from the recent influx of Israeli tourists.

Next we visited Ljubljana, Capital of Slovenia, wherein the old city was preserved immaculately, despite Baroque architecture, with its three main squares, a quaint bridge and its own town halls. The medieval ghetto for Jews was marked by two streets — Jewish street and Jewish Path (the same in Dubrovnik to the south). About 80 Jews are still in

kilometers (about 19 miles, of accessible passages and streams. In one stream there lives a unique biological phenomenon — the "human fish" (proteus anguinus). We climbed to over 1,000 feet within the cave, for fantastic sights.

Our next most unusual experience was at Plitvica in the National Forest. The area is huge, stretching into the mountains and around a broad lake, with hundreds of waterfalls, endless streams brimming with fish, and wildlife throughout the forest. We chose a moderate hiking route of many available and spent a morning on the trails over hills, dales and across the lake — good

Herein we saw first hand the manifestations of a freedom movement, inspired by the glasnost of the Soviet's Gorbachev, that has spread like wildfire through eastern Europe. Hopefully, the Jewish communities of the area will also experience a return to Judaism, for many a first acquaintance with Judaism.

Ljubljana, but to date there is very little semblance of any organized Jewish community.

Not too distant is the remarkable great natural phenomenon of Slovenia — the Karst, the landscape above the Bay of Trieste is a parched, stony, barren land with underground water streams which have created many caves, and with the limestone have produced glittering crystals which have grown into stalagmites and stalactites. We visited the world famous Postojna Cave, the second largest cave system in the world (only the Mammoth Cave in the U.S. is bigger). An electric train took us to the center, where a guided tour brought us to countless chasms, streams, illuminated halls, with many thousands of colorful stalagmites and stalactites of unending shapes and forms.

It reminded us of our own such (miniature) Jonathan Cave, south of Jerusalem. This Postojna Cave had 27

exercise and an excellent view or nature in the raw — on a very large scale.

Our final stop in Yugoslavia was in Zagreb, a beautiful sprawling city of over a million population, second only to the Yugoslav capital, Belgrade. Its center is "mammoth" Republic Square, one of the largest that we have ever seen. In this square, we witnessed the largest, longest four people wide line that we have ever seen — no not for food, (Yugoslavia seems to have plenty of the basics in food). In this line people with flowers in hand were waiting patiently for hours to board buses to the cemeteries — it was Memorial Day. This scene was repeated throughout Yugoslavia and Hungary.

Our contact with the Jewish community in Zagreb we described in a previous column — an hopeful glimmer of Jewish light. Our experience in Yugoslavia generally was a lesson in Gov-

Continued on next page

Women of the Wall ludicrous

Even as a journalist, I sometimes find it difficult to believe what I read in the paper. But there it is, in black and white, so it must be so.

The subject on hand is the problem of women's rights at the Western Wall. My basic sympathies are with the women, though their insistence that they must wear prayer shawls and must sing aloud and just read from the Torah scrolls at the Wall, hardly seems like the most pressing and momentous issue which faces the Jewish people today.

Yet there it is, as reported in the papers: the director (shouldn't it be directress?) of the American Jewish Congress Commission for Women's Equality claims that the issue of women's prayer at the Wall has become a cause celebre among American Jewry — like the Dreyfus case, I presume. She warns that from now on American Jews (all of them?) might judge Israeli public figures according to their position on the Women of the Wall. The credentials of Israel's leadership will bear no relationship to their stands on Judea and Samaria or on unemployment, for example.

That's not all. The Congress director (directress) reports as sober fact that American Jews are far more interested in the problem of women's prayer at the Wall than such minor issues as the convent at Auschwitz. This must be true, for she tells Israelis that in the American Jewish press the women of the Wall were reported upon nine times more often than the convent at Auschwitz. This is indeed a questionable assertion.

If her report is true, it would seem that the chief and paramount concern of American Jews (all of them) is the insistence of this small group of women to continue their exhibitionism in public prayer. American Jews, it would appear, are more interested in them than in the problem of the reception and integration of Russian Jews here. More than in the intifada? More than in the U.N. ganging up on Israel? More than in the possibility that American support for Israel might falter?

Come Now! Has this become the major cause for which the American Jewish Congress seeks to rally American Jews? The eager women, a handful of them, are trivializing issues, and by their exaggeration have transformed their own case into something ludicrous. Enough! — C.A.

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SOCIAL calendar

By Jean Herschaft

December 10 was Human Rights Day, the 41st anniversary of the Universal Declaration of Human Rights and Vice President of the United States Dan Quayle selected the topic on that night of Dec. 10, at Yeshiva U.'s annual Hanukkah Dinner and Convocation to tie it up with the winds of change that were seeping across Europe so suddenly breathing a new whiff of fresh democratic air there, in his keynote address.

But why not expand its contagious healthful breeze, the Vice President asked the more than 1200 guests assembled in the Starlight Room of the Waldorf Astoria, "to the United Nations which has been under stagnation with the Zionism Is Racism resolution it so unwisely passed in 1975 despite the U.S. efforts to defeat it?"

And despite certain reservations that the Hon. Dan Quayle has been candid in expressing about Soviet intentions, the very eloquent this night V.P. called on Soviet Leader Mikhail Gorbachev to help repeal that infamous resolution by passing a new one.

"This resolution would state that Zionism is not and never has been a form of racism. This new resolution would be consistent with the words of the late Andre Gromyko, who in 1948 called 'Zionism — the liberation movement of the Jewish People,'" he quoted. He would personally bring the matter up in full discussion the following day with Secretary General Perez de Cuellar when "I will also hand him the U.S. check for \$65 million in partial payment of U.S. dues to the global body," he told the guests as they gave him a thunderous round of applause.

It was at the Convention ceremonies where V.P. Quayle and attorney Alan Dershowitz received Honorary Law Degrees and where Trans World Airlines chief, Carl C. Icahn received an Honorary Doctor of Human Letters Degree along with six other national business and communal leaders conferred by Y.U.'s popular president Dr. Norman Lamm. The other honorees — all noted philanthropists were: Philip Altheim, Lawrence, N.Y.; Harry Gampel, North Miami Beach; Jerry Handler, N.Y.; Pearl Resnick, Palm Beach and N.Y.; Ruth Mack, Jamaica Estates, and David Schachne, Brooklyn.

Dr. Lamm, as always, was precious in his special style of wit and humor, properly framed in respect, he profiled and spoke to each conferee on the lectern. The Vice President fared no differently.

Said Dr. Lamm: "... Like Daniel of old, your meteoric rise to power has led, at times through the lion's den of biting and unforgiving criticism," but Lamm tempered, "... As our advocate overseas, most recently in the Philippines and earlier in Australia and Asia, you have served ably and with distinction as a goodwill ambassador. Yours has been a voice, at times a lonely one, speaking for continued American support for this country's only Democratic ally in the near East, the State of Israel..."

In "knighting" nationally prominent attorney Alan Dershowitz (who legally represents Jonathan Pollard, convicted spy for Israel and won a reversal for a "guilty" verdict in the famous Claus von Bulow case) Dr. Lamm was no less 'irreverent' in alluding to the fact that Dershowitz by-passed Y.U. after graduating from its high school: "After graduating from Yeshiva U. High School for Boys you strayed — to attend Brooklyn College and then Yale Law School where you graduated number one, in your class, and became a full professor at age 28 at Harvard Law School, after serving as a clerk to Supreme Court Justice Arthur Goldberg..." "Dr. Lamm then drew parallels with scripture in his profile. "A valiant fighter for the First Amendment, who was raised and nourished on the First Commandment, you know that the freedom of speech of the Bill of Rights ultimately emanated from the beginning of the Decalogue, the divine speech on human freedom — I am the Lord thy G-d who took thee out of the land of Egypt." A Defender of the Fifth Amendment, with its privilege against self-incrimination, you are as well an avid practitioner of the Fifth Commandment 'Honor Thy Father and Thy Mother' (On the many occasions we have covered his appearances at nationally prominent events, his widowed mother, Clair Dershowitz, has always been on his arm as he entered the room. This includes his appearance before the American Bar Association several years ago when he argued the case against admit-

Continued on next page

JEWS by CHOICE

A rousing Holy Roller service

By MARY HOFMANN

Have you ever attended a Pentecostal religious service? One of those speaking in-tongues, hand-waving, born-again things? I was just



an unintentional witness to one — an experience I could very happily live without repeating.

Like other tiny congregations my group meets at our local Methodist Church whose welcoming hand is extended not only to Jews, but to others as well. Recently, a good-sized fundamentalist Christian group began meeting there. They had apparently lost the facility they had been renting and aren't quite financially secure enough to build their own church.

Our group meets in a warm cozy room off the main sanctuary one Friday evening a month. The Pentecostal group meets every Friday in the sanctuary itself. Our November service was the first time both the Jewish group and the ultra-conservative Christian group met at the same time. It was memorable to say the least at least for the Jews.

Both groups had been notified of the others' presence by the friendly Methodist pastor. Though I'm not sure any of the Jews were really prepared for the sheer volume of Christians — both in terms of numbers and decibels.

We gathered in our quiet, cozy meeting room, the rabbi opened the service, we blessed the candles and then began what was to have been a moment of silence. It was at that moment that the Christians in the adjoining room turned on their amplifiers, began a drum roll, and the rooms began to shake.

At first we laughed. This simply couldn't be. These weren't the lilting hymns of my childhood. This was acid rock. These were shrieking persons inflicting serious auditory damage in the name of Jesus. It couldn't possibly last.

You wouldn't believe how long it lasted.

In fact, it lasted until well after Bernstein had arrived. Bernstein travels a long distance and is often late. We had ceased our initial snickers and were trying to conduct a reasonable service in the face of adversity when, suddenly, a shout of Hallelujah! was heard and Bernstein entered, grinning. End of reasonable service.

It was toward the end of our rabbi's sermon (delivered with amazing grace under the circumstances, I might add) that a hush descended and nothing more resounded

had our regular Oneg, sat around and caught up with each others' lives, cleaned up the room, and finally turned off the lights to leave. How — after all that uproar — had they all left so quietly, we wondered?

They hadn't. As we left the building, we passed by the windows of the sanctuary. They were still there, hundreds of them. The music was now slow and measured, quiet and hypnotic, and the congregants stood facing the altar, hands waving over their heads, mouths uttering incantations we could only see, not hear. They looked mesmerized, in a trance.

As we left the building, we passed by the windows of the sanctuary. They were still there, hundreds of them. The music was now slow and measured, quiet and hypnotic, and the congregants stood facing the altar, hands waving over their heads, mouths uttering incantations we could only see, not hear. They looked mesmerized, in a trance... I've seen photographs of people looking like that. Crowd scenes. Pre-mob scenes.

from the adjoining room. What had happened? Had they evaporated? Had the amplifiers blown a fuse? Had someone unplugged them?

Cheerfully, peacefully, quietly, we completed our service, a still small voice next to the roar that had been directed toward the heavens from next door. We

I was riveted and repelled. Someone whispered, "That's serious stuff going on in there." All I could do was nod in concern and leave quickly.

I've seen photographs of people looking like that. Crowd scenes. Pre-mob scenes.

And I noticed that none of us were laughing anymore.

Krupnick

Continued from prev. page
ernment-owned communist enterprise. The service was minimal both in hotels and in the stores. No one seemed to care. Obviously where incentive is lacking, service and sales effort is minimal. The 1,000 inflation factor is

probably also a major depressing influence. But the country is beautiful and certainly worth visiting. (Don't forget to bring kosher food.)

(Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228, Israel)

Older women, younger men, uh huh

By ARLENE G. PECK

Outstanding! I'll bet that most of you out there didn't know that almost one out of every two women marrying for the second time marries a



man who is younger and never has been married before. It's true. I'm not making this up and it's not just wishful thinking. This marvelous bit of information is based on a poll by the National Center for Health Statistics.

In fact, Sally Peterson, a New York City-based psychologist, who studied 80 couples with an average difference of 16 years, had findings that show that "these couples are drawn to each other because of their economic equality." She shrugs off the idea that older women share a mother/son bond. According to her research, "In these relationships each partner takes care of the other."

I couldn't agree more. Now, I don't mean a relationship where there is confusion as to whether the women should bring Pampers along on the date and she doesn't know whether to adopt or date him. There are limits, though. Personally, I still tend not to trust anyone who is under 30.

But, I learned long ago to never say never. The lesson was brought home to me several years ago when I had a beautiful blond divorcee friend named Sharon. At that time she was a very attractive and youthful 40-year-old. She became involved gradually with a 26-year-old who had fallen head over heels in love with her. Eventually, she became totally enamored of him. But, Sharon was terribly confused and before meeting him had been through a very tumultuous time in her life. Her young lover wanted her to move away with him to Florida and she was torn between what society said and what her heart was telling her. My advice then was, "When soci-

ety begins to pay your bills then you can worry about what society thinks. Meanwhile, go for it! What have you got in your life now? Nothing in life gives a guarantee but even if you get one lovely year, that's better than what you have now!"

Well, she took my advice and the last that I heard, she and Gary were happily married and living in the sunbelt state.

All, however, is not heaven in the older woman/younger man alliance. Unless the woman is really secure in her feelings and in the relationship, she worries about her looks and his leaving for a younger, more attractive

man who has the attitude of trying anything at least once if it's with a consenting adult of her choice.

Personally, I could never understand those that condoned pain. Feathers maybe... Anyhow, she is more concerned with pleasing him, along with herself than if he's going to respect her in the morning. She would much rather come away from a relationship enlightened than embittered. Guilt is usually for the young. I hate to think how many couples stay married to each other because they felt guilty about keeping the wedding gifts. Of course, maybe the only guilt an older woman might be accused of is

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woman. Personally, when I walk into a room with a gaggle of gorgeous young-bodied females, my initial reaction after hating them all is thinking, "Babydoll, what I've forgotten, you'll never know." But, it's hard to be hip when your 30-thru and the rest of the world is 22 and you're swimming in a sea of Barbie dolls, all named Whitney, Tiffany or Buffy. Except, sexually the woman of a mature nature is likelier to know what pleases the man of her choice. Much more than the teen queen with whom she might find herself in competition. It's strange, or maybe not so strange, but the younger man is most likely to be more in sync with her sexual desires.

Besides, younger men, I don't think, are as threatened as older fellows by women who have more sexual experience than they might. In other words, an older woman, if she's worth her salt, does not find it necessary to read "How To" books on sex. She tends to

lying about the year of her birth. Even to her astrologer.

Meeting a soulmate is rare and age shouldn't be a barrier. When a couple doesn't share anything besides a bed, I suppose it's possible but not easy to maintain a love or even a relationship. The older I'm getting, the more I'm understanding that women who have learned their emotions and are aware of their own sexual natures before they marry make responsive wives. What he might lose in her lack of innocence he gains in her ability to forget about herself and think of him. When a woman has had the time to learn about herself then she is less likely to search for someone to fulfill and define her wants. And, she is less likely to find them wanting when they don't.

Thankfully, the times have changed and what was once looked on with shock is no longer the case. There are no rules for single women and we

Continued on next page

Social calendar

Continued from prev. page

ting the Soviet Union lawyers into its prestige group; The International Association of Jewish Jurists conclave at Y.U.'s Cardozo Law School where he debated the prosecuting Federal attorney of Jonathan Pollard; and at Hebrew Union College where he was honored, to name a few.)

The man considered the number one lawyer in the U.S. today proceeded to puncture the balloons of praise heaped upon him, in the informal and jesting manner he often employs. He pulled an old report card from his pocket, and said: "My mother brought me this card tonight from Yeshiva High School where my marks were nothing to talk about. I got dals mostly and some gimmels and bets and that's why I 'strayed' as Dr. Lamm said, to schools other than Y.U. My marks were so bad they wouldn't have me."

Carl C. Icahn — he and Dershowitz were the principal speakers — did not talk about his acumen in rescuing a moribund TWA in '86, by acquiring a controlling interest and with the help of labor concessions, how his airline rebounded turning record profits in '87 and '88. But rather he discussed what being a benefactor of Y.U. and an overseer of its Albert Einstein College of Medicine means to him, The IC-AHN program of abused children in the social services areas at Y.U. and other institutions was another active dedication of his, he shared.

Sy Syms, who endowed the Syms School of Business at Y.U.' David Yagoda and Jacob Burns were the three co-chairs of the event.

Dr. Lamm explained that scheduling conflicts at the Waldorf accounted for the Hanukkah affair being held some two weeks before the first candle on the menorah is lit.

Gold

Continued from page 7

The Ashkenazic family name Kristiampol may seem odd because of its Christian reference, but it's actually based on the Polish name of a place in Galicia. The Ashkenazic family name Krystyan (anglicized to Christian) is presumably a shortened form.

Certain Ashkenazic family names are interpretable either as vocabulary words or as Hebrew acronyms. Bearers of the names usually prefer the Hebrew interpretation, which, as we will see, is the less prosaic one, but I am not certain that it is the correct one, at least not in every case. Beck / Bek, for instance, is said to be an acronym of Hebrew ben-kedoshim ("son of martyrs"), taken by people whose parents had been martyred for being Jews. The prosaic interpretation is that this is German Beck / Yiddish bek, meaning "baker" (lest it be thought that my German and Yiddish are faulty, it may be noted that besides Becker and baker, these two languages also have the one-syllable form). Three things suggest that the acronymic interpretation cannot be right in all cases: if parents were martyred, their children should in most cases have been too. Secondly, this family name is most frequent precisely where the one-syllable vocabulary words are found or in areas close by.

Thirdly, Beck is also a German (i.e., non-Jewish) family name. The acronymic explanation could not possibly apply to it (if it did, we would have to assume that the thousands of Germans who bear it descend from Jews), hence if the "baker" explanation is the correct one for the German name, it should apply to most instances of the Ashkenazic name too.

The other name is Bickel, which the late Shlomo Bickel, born in 1896 in Usteczko, Galicia, told me was an acronym of Hebrew Bet-yaakov kadosh lashem ("The House of Jacob is holy to the Lord"). This could be right as far as his family is concerned, but in all cases Yiddish bikl (meaning "little ox") is not a theoretically impossible source, and one might even consider Yiddish bikl "marble (children's plaything)" in some cases (cf. the Eastern Ashkenazic family name Kulka, which is presumably from Polish kulka, meaning "small ball, marble"). Likewise, with respect to the Ashkenazic family name Bick, which some like to explain as acronym meaning "son of Yankev-Kopl." It is no doubt true in at least some cases, but Yiddish bik or Polish byk (both meaning "ox") cannot be excluded from consideration.

We'll end this week's column with another puzzle. You've probably wondered, as I have, why so many Ashkenazic Jews bear family names referring to Scotland (like Shottlender), England (like Engelder), and London (like Londinsky) if so few Ashkenazic Jews could have been of British origin. They are probably to be explained as we suggested for names referring to Gdansk and Leipzig in our third instalment: they do not necessarily indicate that the first bearers were born or lived in those places, but that they traveled there (say merchants). I suspect that this is also true, in many instances, of family names referring to Berlin, Warsaw, and Vienna (in these cases, another possibility is that the first bearers worked there).

Rabbi WAS a scholar

Continued from page 9

the connection between the transcendent and the mundane world. Our scholarly role becomes then a bi-level bridging, "Messenger" function. First, as regards communication between our people and the spiritual, the transcendent realm represented by our tests, our observances, our story: that is, the connection between "up there" and "down here." And we must bridge as well the academy and the everyday life of our people, become the bridge between "in there," the academy and "out here" in the world, speaking to the endeavors, the hopes, the fears and the everyday crises and problems in the life of our people. We are now compelled to this role by profound cultural developments in our time. Rabbinic scholarship must and will again become an integral element in the functional system of Jewish life.

Practical implications of the position I have taken can help us to assure that our rabbinate will maintain itself as a religious vocation of scholars:

1. I believe that it is no longer adequate to model the yeshivah on the Western secular university unless we clarify exactly what we mean by that. If it means only that we have absorbed the ideals of reason, autonomy in the search for truth, and tolerance into our spiritual mission to learn and to reach with primary emphasis on Torah as our metier, well and good! If it means that religion is treated as a secondary or tertiary effect of some material determinism, then we are undermining that mission, the belief of our students in their own role, effectively depriving the rabbi of authority by turning

ourselves into ethnic social workers, program directors or social activists burdened with an inferiority complex. And if the intellectual suppositions of our schools did indeed rest on promises of material determinism alone then paradoxically, and ludicrously far from being a vaunted sophisticated intellectual leading edge, we would actually be lamentably behind the most important developments in the intellectual world today.

2. We should study the history and development of the modern study of religion. This burgeoning field has not only brought forth its own methodologies and hermeneutics. Those methods and theories born in the fields of history and phenomenology of religion have also begun to impact other fields as well. Further, the rabbinic should be educated not only about the effect of modernity on the study and understanding of religion, but, as important, about the critique of modernity that has emerged from inside the field of religious studies.

3. We have to recover Torah study among ourselves as a regular and even required discipline. Perhaps continued membership in rabbinical groups could be dependent on some attendance at regular intervals at scholarly seminars.

Continued from page 7

delbaum on Hebrew poetry in Italy repeats material already presented by Ruderman. Aside from alluding to the similarities in meter and themes found in both Hebrew and Italian poetry, it does not give us a picture of how Hebrew poetry reflected the distinct Jewish con-

cerns of Italian Jewry or how this poetry differed from the poetry of other Jewries.

At a time when all the professions, law offices and medical specialties and even business corporations require their professionals regularly to attend seminars in order to maintain their position or standing, how can a profession based on scholarly integrity do less? I am certain that such a step would reinforce lay recognition of the scholarly dimension of our work, and that our people would support and applaud such a move.

Strangely, out of the great intellectual odyssey of the modern age, comes an unprecedented challenge to the rabbi of the post post-modern era: to unite autonomous reason and historical consciousness with the transcendent vision of our heritage whose message for the first time really, we can ourselves hear again and again learn to communicate to a people who need and want to hear it.

Without a scholarly rabbinic Judaism will disintegrate as a unique spirituality. I also believe that for us, as for our remote forebears, the *tannaim*, to engage in Torah is the utmost in communion with the transcendent.

As rabbis specifically it is far more than metaphor to say that it is our life and the length of our days.

cerns of Italian Jewry or how this poetry differed from the poetry of other Jewries.

Appended to the essays is a meticulously researched catalog of all of the objects in the exhibit. This plus the many beautiful photos make the catalog a valuable contribution to a little explored field of Jewish history.

Gay congregation may join Council

ATLANTA — After months of debate, the application of the city's only gay and lesbian congregation for membership in the Atlanta Synagogue Council has been approved but with a proviso that the

new congregation has stated it will not accept. The condition is that Bet Haverim not publicize its homosexual orientation, only its affiliation with the Reconstructionist Movement.

The vote was 14-5 with one abstention.

Saturday Center opening debated

WORCESTER, Mass. — The ever present problem of opening the Jewish Center on the Sabbath is concerning the local Jewish community. The problem here goes back to 1981 when three rabbis

thought the Center should be open on Sabbath afternoons. The rabbis have left for other pulpits and now the community's rabbis are opposed to a Saturday opening.

Inflation hits 20 percent

TEL AVIV — As if the figure of 500,000 Israeli families living below the poverty line needed confirmation, the 1.3 percent increase in the cost of living

for last month brought the annual inflation rate to 20 percent. An average family now needs \$1,500 a month income to keep abreast of inflation.

Bloch

Continued from page 10

sect, shook Polish Jewry to its very core. The fanatical Bishop Dembowski presided over a debate between the Frankists and their opponents and summarily declared the Frankists the victors. The victory was celebrated by a public burning of the Talmud in 1757. It was the 3rd torching of the Talmud since it was first burned at Paris in 1240 and at Rome in 1553. The first two fires led to the decline of talmudic scholarship in France and in Italy. Fortunately, no such damage re-

sulted from the fire of 1757.

Baruch was unable to stop Bishop Dembowski's slanted judgment because King Augustine favored the Frankists. However, he continued to wage war against the Frankist. Jacob Frank was imprisoned by the Church after the Bishop's death. In 1788 he appealed to the Russian authorities in Moscow to obtain his release. Baruch was in Russia at that time. He immediately got in touch with the Polish ambassador and Frank's petition came to naught.

Silver

Continued from page 10

hand man of Edgar Bronfman, president of the World Jewish Congress. Dr. Singer, a graduate of the Yeshiva University, spoke that way in the course of a sermon he delivered at Manhattan's fifth Avenue Synagogue. His position is based on the fact that at the recent General

Assembly of the Federations the ratio of monies assigned to Jewish education was "three percent." (Algemeiner Journal). Editor's note: The CJF makes no allocations whatsoever. The local federations, members of the CJF, decide how the funds they raise are allocated.

Peck

Continued from prev. page

are able to make our own. But, we have also learned to be wary and not eager to give away anything that can't be lost easily, without having to ask for something in return. Entering a relationship outside of the acceptable or the norm is, or can get, frightening. We are all cautious of love's power to create and destroy but there is also a great deal of truth in the old adage...no pain...no gain...or

maybe a better way to put it is 'if all those teenagers were in bed with an older woman there probably wouldn't be any crime.

It's possible to live your wild oats in your golden years. You don't have to fold up the tent. Go for it! Ridicule most often comes from those who can't attract someone. And, if those doubts should come, remember, an older chicken makes great soup.

MYSTERY PERSON

Do you know who's who?

The Mystery Person is a graduate of Ohio State University.

The Mystery Person studied at the Jewish Theological Seminary.

The Mystery Person is a member of the Zionist General Council, the policy body of the World Zionist Organization.

The winner of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. The first entry received wins.

LETTERS

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, P. O. Box 449097, Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

Lesbian rabbi article appalling

Dear editor,

Am in receipt of your latest edition, Dec. 6, and am totally appalled by your issue. In the last few months your paper has shown a trend to more and more sensationalism and pandering to the offbeat portion of the Jewish people. However your giving three full pages of space to a lesbian "rabbi" who has had herself and her so-called "life's partner" artificially inseminated so they could have children is the last straw.

This is not only wrong it is abominable. If these women choose to live this lifestyle it is bad enough, but to purposely bring children into this world to have to deal with not only the normal problems but all of the extras that these two women's abnormality add is sickening. Your giving them all of this space to advocate their life style is tantamount to giving them your stamp of approval.

Therefore, I am cancelling my subscription and requesting my money back for the balance of my subscription. Up to now I have recommended your paper to many people, but never again.

Suzanne Perry
7065 N.E. 8th
Portland, OR 97211

Soldiers' brutality is par for course

Dear editor,

Because I work in the field of international development and travel extensively in the Third World, I am often forced to "catch up"—reading my Post and Opinion well after publication. Hence, this delay in reacting to the article (11 October) about Hal Wyner's column on The New York Times op ed page charging that Israeli soldiers sometimes succumb to brutality on the West Bank, and that, contrary to the common impression, the stories in the "Western media are characterized not by exaggeration but by understatement."

I must sadly report that, based on my personal experiences visiting researchers on the West Bank, Mr.

Wyner is correct. There is no way to see the situation except as a full-blown military occupation, subject to all the abuses—sometimes authorized, sometimes not—to which the military tend elsewhere in the world. I am afraid that we, as Jews, must admit that the occupied territories are indeed occupied. Further, my eyes and ears convinced me that, no matter what is done, the Palestinian population on the West Bank will continue to resist that occupation. Force begets force, which does not make for a very hopeful situation.

David B. Brooks
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Ottawa, Canada K1R 5R7

Reader slams Gertel's review

Dear editor,

Poor Elliot Gertel. He has to watch all those lousy TV shows and made-for-TV movies. It's no wonder that the guy is so critical and rarely writes a positive review. What good is there to say about such an anemic, flaccid medium? But Elliot made a bad mistake recently. He saw Crimes and Misdemeanors in a movie theater—not in front of the tube—

which must have thrown him off. And I suppose that the rather sophisticated plot—which he unsuccessfully tries to summarize and trivialize a la TV Guide (in the longest run-on sentence ever written)—threw him off, too. Anyone who sees Woody Allen's newest movie and describes it as a new kind of "blood libel" has been watching TV or reading Arlene Peck too long.

Throughout his lengthy review, Gertel evidences a profound misunderstanding of the film. The theme of the film is not absurdity. Rather the theme focuses on the blindness of each character and the extent to which each one is willing and/or able to confront their own form of blindness. Judah Rosenthal's inability to see that crimes like murder and misdemeanors like adultery do have moral repercussions is starkly contrasted to the rabbi (played by Sam Waterston) who can "see" a universe of meaning despite the loss of physical sight

(which is hardly a Job-like form of suffering, as Gertel erroneously states).

Judah brilliantly played by Martin Landau, who will get an Oscar nomination for best actor for this role, does certainly have a spiritual crisis after his brother (played by Jerry Orbach, the great character actor — NOT Sam Waterston, Elliot) engineers the killing of his histrionic mistress. For awhile he senses the presence of God all around him. Judah, close to a mental collapse, is so driven by his guilt and his new vision of a world where justice has meaning that he considers confessing his crime. But in time, (not suddenly "one morning" as Gertel says) Judah "goes blind" again.

Based on their ability to see or not see, each character chooses between the impulse for good (yetzer hatov) or evil (yetzer har) in that dialectical crossfire is the fuel of the movie—and the situation we as modern people must struggle with. Sometimes we are successful, sometimes not. Who else but God is to say who the winner is? Now if that's not a Jewish movie...Yet Gertel says otherwise. Indeed, he makes wild and unsubstantiated claims about the movie. For instance he says that no one in the movie "desires happiness." In that case, explain Allen's desire to marry Mia Farrow or Farrow's desire to marry Alan Alda, or going to movies in the afternoon.... Sorry, Elliot—too much TV.

Gertel goes into a fugue-like state at the end of his review. Maybe he is just kidding when he worries that there could be an anti-Semitic backlash from this film because "a Jewish doctor and his brother conspire to kill a Christian woman (who actually invokes Christ at one point) because she's in the way." WHEW. First of all, the character Dolores Paley (played by Anjelica Huston) is murdered for a lot more than just being in the way. Elliot, she was about to ruin Judah's life! Second of all, how do you know she's Christian? Paley is a very common Jewish name. And third, if invoking the name of Jesus in this film means a character is Christian, then the characters played by

Allen, Alda, Landau and Orbach should be portrayed with rosaries.

Sorry Elliot — you really blew it on Crimes and Misdemeanors. Go see it again. You don't have to like it. But as a reviewer, you do have a responsibility to represent it fairly and accurately.

Rabbi Keith Stern
Cong. Beth Shalom
1211 Thannisch
Arlington, TX 76011

All Denver rabbis founded program

Dear editor,

Please correct an error which appeared in the last article published about "The Denver Conversion Program" in The Post and Opinion.

For the record, I was not the "founder" of the Denver Conversion Program. The Denver Conversion Program was founded by the Rocky Mountain Rabbinical Council, at that time called the Denver Rabbinical Council. I was among the rabbis, therefore, who founded the program.

It is important that American Jewry understand fully that this was a cooperative effort in which the rabbis of all the denominations participated as full partners.

Rabbi Stanley M. Wagner
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Gender of God, is answer, It?

Dear Editor,

Again, Arlene Peck is unhappy, (P-O, Oct. 4). This time around she is "greatly disturbed" by the Judaism which Rabbi Myra Soifer, Temple Sinai of Reno, NE teaches. Rabbi Soifer "allegedly" raised funds for an Arab village "supposedly" destroyed by Israeli military action. If Rabbi Soifer in fact raised money in order to rebuild an Arab village which was in fact destroyed by Israeli military action, then Rabbi Soifer acted in the noblest traditions of Judaism.

What's Arlene's complaint?

On the other hand, Arlene "can handle" Rabbi Myra Soifer's alleged walk-out from the Governor of Nevada's mansion, because the Governor referred to God (not "G-d") as HE.

In contemporary Reform Judaism, what with no less than 180 women rabbis within the Central Conference of American Rabbis and more than half of the 1988 HUC entering class composed of women seminarians, referring to the Deity as "He" causes serious problems.

The Christians, at least the fundamentalist ones, have no such difficulty: Jesus the Christ was a man; in their perception He was Very God of Very God.

For Reform/Liberal communicants in Judaism—and I suppose for the Reconstructionists and the progressive Conservatives as well—addressing the Deity, that Eternal Unknown in human, anthropomorphic terms is clearly unacceptable. Still, we are all used to referring as "He" to this Deity. Shall we address "Our Mother, Our Queen" in lieu of "Our Father, Our King?" Obviously, both forms of address are but a very poor attempt at bringing the God Concept closer to human beings.

Unlike Rabbi Soifer, I am far more concerned with those repugnant anthropomorphisms of the Talmud, by which God is reported as donning amulets (tefillin - phylacteries), covering Himself in a huge tallith, "smelling" the animal sacrifices in the erstwhile Place of such butchered offerings to the Deity...

The Supreme Being, the Eternal—by whichever term referred to—must, I imagine, therefore be addressed as IT, thus hopefully satisfying both men and women. Otherwise, one would have to resort to Mary Baker Eddy—founder of the Church of Christ, Scientist. In Christian Science churches, God is always referred to as: "Our Mother-Father God". Gesundheit!

Klaus J. Hermann
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Town of Mount Royal, Quebec